Śrīmad-Bhāgavatam

Vol. 3

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Mantras compiled into Sanskrit by

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Canto 9: Liberation

SB 9.1: King Sudyumna Becomes a Woman

SB 9.1.1 — King Parīkṣit said: My lord, Śukadeva Gosvāmī, you have elaborately described all the periods of the various Manus and, within those periods, the wonderful activities of the Supreme Personality of Godhead, who has unlimited potency. I am fortunate to have heard all of this from you.

SB 9.1.2-3 — Satyavrata, the saintly king of Draviḍadeśa who received spiritual knowledge at the end of the last millennium by the grace of the Supreme, later became Vaivasvata Manu, the son of Vivasvān, in the next manvantara [period of Manu]. I have received this knowledge from you. I also understand that such kings as Ikṣvāku were his sons, as you have already explained.

SB 9.1.4 — O greatly fortunate Śukadeva Gosvāmī, O great brāhmaṇa, kindly describe to us separately the dynasties and characteristics of all those kings, for we are always eager to hear such topics from you.

SB 9.1.5 — Kindly tell us about the abilities of all the celebrated kings born in the dynasty of Vaivasvata Manu, including those who have already passed, those who may appear in the future, and those who exist at present.

SB 9.1.6 — Sūta Gosvāmī said: When Śukadeva Gosvāmī, the greatest knower of religious principles, was thus requested by Mahārāja Parīkṣit in the assembly of all the scholars learned in Vedic knowledge, he then proceeded to speak.

SB 9.1.7 — Śukadeva Gosvāmī continued: O King, subduer of your enemies, now hear from me in great detail about the dynasty of Manu. I shall explain as much as possible, although one could not say everything about it, even in hundreds of years.

SB 9.1.8 — The transcendental Supreme Person, the Supersoul of all living entities, who are in different statuses of life, high and low, existed at the end of the millennium, when neither this manifested cosmos nor anything else but Him existed.

SB 9.1.9 — O King Parīkṣit, from the navel of the Supreme Personality of Godhead was generated a golden lotus, on which the four-faced Lord Brahmā took his birth.

SB 9.1.10 — From the mind of Lord Brahmā, Marīci took birth, from the semen of Marīci, Kaśyapa appeared, and from Kaśyapa, by the womb of Dakṣa's daughter Aditi, Vivasvān took birth.

SB 9.1.11-12 — O King, best of the Bhārata dynasty, from Vivasvān, by the womb of Saṁjñā, Śrāddhadeva Manu was born. Śrāddhadeva Manu, having conquered his senses, begot ten sons in the womb of his wife, Śraddhā. The names of these sons were Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nabhaga and Kavi.

SB 9.1.13 — Manu at first had no sons. Therefore, in order to get a son for him, the great saint Vasiṣṭha, who was very powerful in spiritual knowledge, performed a sacrifice to satisfy the demigods Mitra and Varuṇa.

SB 9.1.14 — During that sacrifice, Śraddhā, Manu's wife, who was observing the vow of subsisting only by drinking milk, approached the priest offering the sacrifice, offered obeisances to him and begged for a daughter.

SB 9.1.15 — Told by the chief priest "Now offer oblations," the person in charge of oblations took clarified butter to offer. He then remembered the request of Manu's wife and performed the sacrifice while chanting the word "vaṣaṭ."

SB 9.1.16 — Manu had begun that sacrifice for the sake of getting a son, but because the priest was diverted by the request of Manu's wife, a daughter named Ilā was born. Upon seeing the daughter, Manu was not very satisfied. Thus he spoke to his guru, Vasiṣṭha, as follows.

SB 9.1.17 — My lord, all of you are expert in chanting the Vedic mantras. How then has the result been opposite to the one desired? This is a matter for lamentation. There should not have been such a reversal of the results of the Vedic mantras.

SB 9.1.18 — You are all self-controlled, well balanced in mind, and aware of the Absolute Truth. And because of austerities and penances you are completely cleansed of all material contamination. Your words, like those of the demigods, are never baffled. Then how is it possible that your determination has failed?

SB 9.1.19 — The most powerful great-grandfather Vasiṣṭha, after hearing these words of Manu, understood the discrepancy on the part of the priest. Thus he spoke as follows to the son of the sun-god.

SB 9.1.20 — This discrepancy in the objective is due to your priest's deviation from the original purpose. However, by my own prowess I shall give you a good son.

SB 9.1.21 — Śukadeva Gosvāmī said: O King Parīkṣit, after the most famous and powerful Vasiṣṭha made this decision, he offered prayers to the Supreme Person, Viṣṇu, to transform Ilā into a male.

SB 9.1.22 — The Supreme Personality of Godhead, the supreme controller, being pleased with Vasiṣṭha, gave him the benediction he desired. Thus Ilā was transformed into a very fine male named Sudyumna.

SB 9.1.23-24 — O King Parīkṣit, that hero Sudyumna, accompanied by a few ministers and associates and riding on a horse brought from Sindhupradeśa, once went into the forest to hunt. He wore armor and was decorated with bows and arrows, and he was very beautiful. While following the animals and killing them, he reached the northern part of the forest.

SB 9.1.25 — There in the north, at the bottom of Mount Meru, is a forest known as Sukumāra where Lord Śiva always enjoys with Umā. Sudyumna entered that forest.

SB 9.1.26 — O King Parīkṣit, as soon as Sudyumna, who was expert in subduing enemies, entered the forest, he saw himself transformed into a female and his horse transformed into a mare.

SB 9.1.27 — When his followers also saw their identities transformed and their sex reversed, they were all very morose and just looked at one another.

SB 9.1.28 — Mahārāja Parīkṣit said: O most powerful brāhmaṇa, why was this place so empowered, and who made it so powerful? Kindly answer this question, for I am very eager to hear about this.

SB 9.1.29 — Śukadeva Gosvāmī answered: Great saintly persons who strictly observed the spiritual rules and regulations and whose own effulgence dissipated all the darkness of all directions once came to see Lord Śiva in that forest.

SB 9.1.30 — When the goddess Ambikā saw the great saintly persons, she was very much ashamed because at that time she was naked. She immediately got up from the lap of her husband and tried to cover her breast.

SB 9.1.31 — Seeing Lord Śiva and Pārvatī engaged in sexual affairs, all the great saintly persons immediately desisted from going further and departed for the āśrama of Nara-Nārāyaṇa.

SB 9.1.32 — Thereupon, just to please his wife, Lord Śiva said, "Any male entering this place shall immediately become a female!"

SB 9.1.33 — Since that time, no male had entered that forest. But now King Sudyumna, having been transformed into a female, began to walk with his associates from one forest to another.

SB 9.1.34 — Sudyumna had been transformed into the best of beautiful women who excite sexual desire and was surrounded by other women. Upon seeing this beautiful woman loitering near his āśrama, Budha, the son of the moon, immediately desired to enjoy her.

SB 9.1.35 — The beautiful woman also desired to accept Budha, the son of the king of the moon, as her husband. Thus Budha begot in her womb a son named Purūravā.

SB 9.1.36 — I heard from reliable sources that King Sudyumna, the son of Manu, having thus achieved femininity, remembered his familial spiritual master, Vasiṣṭha.

SB 9.1.37 — Upon seeing Sudyumna's deplorable condition, Vasiṣṭha was very much aggrieved. Desiring for Sudyumna to regain his maleness, Vasiṣṭha again began to worship Lord Śaṅkara [Śiva].

SB 9.1.38-39 — O King Parīkṣit, Lord Śiva was pleased with Vasiṣṭha. Therefore, to satisfy him and to keep his own word to Pārvatī, Lord Śiva said to that saintly person, "Your disciple Sudyumna may remain a male for one month and a female for the next. In this way he may rule the world as he likes."

SB 9.1.40 — Thus being favored by the spiritual master, according to the words of Lord Śiva, Sudyumna regained his desired maleness every alternate month and in this way ruled the kingdom, although the citizens were not satisfied with this.

SB 9.1.41 — O King, Sudyumna had three very pious sons, named Utkala, Gaya and Vimala, who became the kings of the Dakṣiṇā-patha.

SB 9.1.42 — Thereafter, when the time was ripe, when Sudyumna, the king of the world, was sufficiently old, he delivered the entire kingdom to his son Purūravā and entered the forest.

SB 9.2: The Dynasties of the Sons of Manu

SB 9.2.1 — Śukadeva Gosvāmī said: Thereafter, when his son Sudyumna had thus gone to the forest to accept the order of vānaprastha, Vaivasvata Manu [Śrāddhadeva], being desirous of getting more sons, performed severe austerities on the bank of the Yamunā for one hundred years.

SB 9.2.2 — Then, because of this desire for sons, the Manu known as Śrāddhadeva worshiped the Supreme Lord, the Personality of Godhead, the Lord of the demigods. Thus he got ten sons exactly like himself. Among them all, Ikṣvāku was the eldest.

SB 9.2.3 — Among these sons, Pṛṣadhra, following the order of his spiritual master, was engaged as a protector of cows. He would stand all night with a sword to give the cows protection.

SB 9.2.4 — Once at night, while it was raining, a tiger entered the land of the cowshed. Upon seeing the tiger, all the cows, who were lying down, got up in fear and scattered here and there on the land.

SB 9.2.5-6 — When the very strong tiger seized the cow, the cow screamed in distress and fear, and Pṛṣadhra, hearing the screaming, immediately followed the sound. He took up his sword, but because the stars were covered by clouds, he mistook the cow for the tiger and mistakenly cut off the cows' head with great force.

SB 9.2.7 — Because the tiger's ear had been cut by the edge of the sword, the tiger was very afraid, and it fled from that place, while bleeding on the street.

SB 9.2.8 — In the morning, when Pṛṣadhra, who was quite able to subdue his enemy, saw that he had killed the cow although at night he thought he had killed the tiger, he was very unhappy.

SB 9.2.9 — Although Pṛṣadhra had committed the sin unknowingly, his family priest, Vasiṣṭha, cursed him, saying, "In your next life you shall not be able to become a kṣatriya. Instead, you shall take birth as a śūdra because of killing the cow."

SB 9.2.10 — When the hero Pṛṣadhra was thus cursed by his spiritual master, he accepted the curse with folded hands. Then, having controlled his senses, he took the vow of brahmacarya, which is approved by all great sages.

SB 9.2.11-13 — Thereafter, Pṛṣadhra gained relief from all responsibilities, became peaceful in mind, and established control over all his senses. Being unaffected by material conditions, being pleased with whatever was available by the grace of the Lord to maintain body and soul together,

and being equal toward everyone, he gave full attention to the Supreme Personality of Godhead, Vāsudeva, who is the transcendental Supersoul, free from material contamination. Thus Pṛṣadhra, fully satisfied in pure knowledge, always keeping his mind on the Supreme Personality of Godhead, achieved pure devotional service to the Lord and began traveling all over the world, without affection for material activities, as if he were deaf, dumb and blind.

SB 9.2.14 — With this attitude, Pṛṣadhra became a great saint, and when he entered the forest and saw a blazing forest fire, he took this opportunity to burn his body in the fire. Thus he achieved the transcendental, spiritual world.

SB 9.2.15 — Being reluctant to accept material enjoyment, Manu's youngest son, whose name was Kavi, gave up the kingdom before attaining full youth. Accompanied by his friends, he went to the forest, always thinking of the self-effulgent Supreme Personality of Godhead within the core of his heart. Thus he attained perfection.

SB 9.2.16 — From Karūṣa, another son of Manu, came the Kārūṣa dynasty, a family of kṣatriyas. The Kārūṣa kṣatriyas were the kings of the northern direction. They were celebrated protectors of brahminical culture and were all firmly religious.

SB 9.2.17 — From the son of Manu named Dhṛṣṭa came a kṣatriya caste called Dhārṣṭa, whose members achieved the position of brāhmaṇas in this world. Then, from the son of Manu named Nṛga came Sumati. From Sumati came Bhūtajyoti, and from Bhūtajyoti came Vasu.

SB 9.2.18 — The son of Vasu was Pratīka, whose son was Oghavān. Oghavān's son was also known as Oghavān, and his daughter was Oghavatī. Sudarśana married that daughter.

SB 9.2.19 — From Nariṣyanta came a son named Citrasena and from him a son named Ṛkṣa. From Ṛkṣa came Mīḍhvān, from Mīḍhvān came Pūrṇa, and from Pūrṇa came Indrasena.

SB 9.2.20 — From Indrasena came Vītihotra, from Vītihotra came Satyaśravā, from Satyaśravā came the son named Uruśravā, and from Uruśravā came Devadatta.

SB 9.2.21 — From Devadatta came a son known as Agniveśya, who was the fire-god Agni himself. This son, who was a celebrated saint, was well known as Kānīna and Jātūkarṇya.

SB 9.2.22 — O King, from Agniveśya came a brahminical dynasty known as Āgniveśyāyana. Now that I have described the descendants of Nariṣyanta, let me describe the descendants of Diṣṭa. Please hear from me.

SB 9.2.23-24 — Diṣṭa had a son by the name Nābhāga. This Nābhāga, who was different from the Nābhāga described later, became a vaiśya by occupational duty. The son of Nābhāga was known as Bhalandana, the son of Bhalandana was Vatsaprīti, and his son was Prāṁśu. Prāṁśu's son was Pramati, Pramati's son was Khanitra, Khanitra's son was Cākṣuṣa, and his son was Viviṁśati.

SB 9.2.25 — The son of Viviṁśati was Rambha, whose son was the great and religious King Khanīnetra. O King, the son of Khanīnetra was King Karandhama.

SB 9.2.26 — From Karandhama came a son named Avīkṣit, and from Avīkṣit a son named Marutta, who was the emperor. The great mystic Saṁvarta, the son of Aṅgirā, engaged Marutta in performing a sacrifice [yajña].

SB 9.2.27 — The sacrificial paraphernalia of King Marutta was extremely beautiful, for everything was made of gold. Indeed, no other sacrifice could compare to his.

SB 9.2.28 — In that sacrifice, King Indra became intoxicated by drinking a large quantity of soma-rasa. The brāhmaṇas received ample contributions, and therefore they were satisfied. For that sacrifice, the various demigods who control the winds offered foodstuffs, and the Viśvedevas were members of the assembly.

SB 9.2.29 — Marutta's son was Dama, Dama's son was Rājyavardhana, Rājyavardhana's son was Sudhṛti, and his son was Nara.

SB 9.2.30 — The son of Nara was Kevala, and his son was Dhundhumān, whose son was Vegavān. Vegavān's son was Budha, and Budha's son was Tṛṇabindu, who became the king of this earth.

SB 9.2.31 — The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.

SB 9.2.32 — After the great saint Viśravā, the master of mystic yoga, received absolute knowledge from his father, he begot in the womb of Ilavilā the greatly celebrated son known as Kuvera, the giver of money.

SB 9.2.33 — Tṛṇabindu had three sons, named Viśāla, Śūnyabandhu and Dhūmraketu. Among these three, Viśāla created a dynasty and constructed a palace called Vaiśālī.

SB 9.2.34 — The son of Viśāla was known as Hemacandra, his son was Dhūmrākṣa, and his son was Saṁyama, whose sons were Devaja and Kṛśāśva.

SB 9.2.35-36 — The son of Kṛśāśva was Somadatta, who performed aśvamedha sacrifices and thus satisfied the Supreme Personality of Godhead, Viṣṇu. By worshiping the Supreme Lord, he achieved the most exalted post, a residence on the planet to which great mystic yogīs are elevated. The son of Somadatta was Sumati, whose son was Janamejaya. All these kings appearing in the dynasty of Viśāla properly maintained the celebrated position of King Tṛṇabindu.

SB 9.3: The Marriage of Sukanyā and Cyavana Muni

SB 9.3.1 — Śrī Śukadeva Gosvāmī continued: O King, Śaryāti, another son of Manu, was a ruler completely aware of Vedic knowledge. He gave instructions about the functions for the second day of the yajña to be performed by the descendants of Aṅgirā.

SB 9.3.2 — Śaryāti had a beautiful lotus-eyed daughter named Sukanyā, with whom he went to the forest to see the āśrama of Cyavana Muni.

SB 9.3.3 — While that Sukanyā, surrounded by her friends, was collecting various types of fruits from the trees in the forest, she saw within the hole of an earthworm two things glowing like luminaries.

SB 9.3.4 — As if induced by providence, the girl ignorantly pierced those two glowworms with a thorn, and when they were pierced, blood began to ooze out of them.

SB 9.3.5 — Thereupon, all the soldiers of Śaryāti were immediately obstructed from passing urine and stool. Upon perceiving this, Śaryāti spoke to his associates in surprise.

SB 9.3.6 — How strange it is that one of us has attempted to do something wrong to Cyavana Muni, the son of Bhṛgu. It certainly appears that someone among us has polluted this āśrama.

SB 9.3.7 — Being very much afraid, the girl Sukanyā said to her father: I have done something wrong, for I have ignorantly pierced these two luminous substances with a thorn.

SB 9.3.8 — After hearing this statement by his daughter, King Śaryāti was very much afraid. In various ways, he tried to appease Cyavana Muni, for it was he who sat within the hole of the earthworm.

SB 9.3.9 — King Śaryāti, being very contemplative and thus understanding Cyavana Muni's purpose, gave his daughter in charity to the sage. Thus released from danger with great difficulty, he took permission from Cyavana Muni and returned home.

SB 9.3.10 — Cyavana Muni was very irritable, but since Sukanyā had gotten him as her husband, she dealt with him carefully, according to his mood. Knowing his mind, she performed service to him without being bewildered.

SB 9.3.11 — Thereafter, some time having passed, the Aśvinī-kumāra brothers, the heavenly physicians, happened to come to Cyavana Muni's āśrama. After offering them respectful obeisances, Cyavana Muni requested them to give him youthful life, for they were able to do so.

SB 9.3.12 — Cyavana Muni said: Although you are ineligible to drink soma-rasa in sacrifices, I promise to give you a full pot of it. Kindly arrange beauty and youth for me, because they are attractive to young women.

SB 9.3.13 — The great physicians, the Aśvinī-kumāras, very gladly accepted Cyavana Muni's proposal. Thus they told the brāhmaṇa, "Just dive into this lake of successful life." [One who bathes in this lake has his desires fulfilled.]

SB 9.3.14 — After saying this, the Aśvinī-kumāras caught hold of Cyavana Muni, who was an old, diseased invalid with loose skin, white hair, and veins visible all over his body, and all three of them entered the lake.

SB 9.3.15 — Thereafter, three men with very beautiful bodily features emerged from the lake. They were nicely dressed and decorated with earrings and garlands of lotuses. All of them were of the same standard of beauty.

SB 9.3.16 — The chaste and very beautiful Sukanyā could not distinguish her husband from the two Aśvinī-kumāras, for they were equally beautiful. Not understanding who her real husband was, she took shelter of the Aśvinī-kumāras.

SB 9.3.17 — The Aśvinī-kumāras were very pleased to see Sukanyā's chastity and faithfulness. Thus they showed her Cyavana Muni, her husband, and after taking permission from him, they returned to the heavenly planets in their plane.

SB 9.3.18 — Thereafter, King Śaryāti, desiring to perform a sacrifice, went to the residence of Cyavana Muni. There he saw by the side of his daughter a very beautiful young man, as bright as the sun.

SB 9.3.19 — After receiving obeisances from his daughter, the King, instead of offering blessings to her, appeared very displeased and spoke as follows.

SB 9.3.20 — O unchaste girl, what is this that you have desired to do? You have cheated the most respectable husband, who is honored by everyone, for I see that because he was old, diseased and therefore unattractive, you have left his company to accept as your husband this young man, who appears to be a beggar from the street.

SB 9.3.21 — O my daughter, who were born in a respectable family, how have you degraded your consciousness in this way? How is it that you are shamelessly maintaining a paramour? You will thus degrade the dynasties of both your father and your husband to hellish life.

SB 9.3.22 — Sukanyā, however, being very proud of her chastity, smiled upon hearing the rebukes of her father. She smilingly told him, "My dear father, this young man by my side is your actual son-in-law, the great sage Cyavana, who was born in the family of Bhṛgu."

SB 9.3.23 — Thus Sukanyā explained how her husband had received the beautiful body of a young man. When the King heard this he was very surprised, and in great pleasure he embraced his beloved daughter.

SB 9.3.24 — Cyavana Muni, by his own prowess, enabled King Śaryāti to perform the soma-yajña. The muni offered a full pot of soma-rasa to the Aśvinī-kumāras, although they were unfit to drink it.

SB 9.3.25 — King Indra, being perturbed and angry, wanted to kill Cyavana Muni, and therefore he impetuously took up his thunderbolt. But Cyavana Muni, by his powers, paralyzed Indra's arm that held the thunderbolt.

SB 9.3.26 — Although the Aśvinī-kumāras were only physicians and were therefore excluded from drinking soma-rasa in sacrifices, the demigods agreed to allow them henceforward to drink it.

SB 9.3.27 — King Śaryāti begot three sons, named Uttānabarhi, Ānarta and Bhūriṣeṇa. From Ānarta came a son named Revata.

SB 9.3.28 — O Mahārāja Parīkṣit, subduer of enemies, this Revata constructed a kingdom known as Kuśasthalī in the depths of the ocean. There he lived and ruled such tracts of land as Ānarta, etc. He had one hundred very nice sons, of whom the eldest was Kakudmī.

SB 9.3.29 — Taking his own daughter, Revatī, Kakudmī went to Lord Brahmā in Brahmaloka, which is transcendental to the three modes of material nature, and inquired about a husband for her.

SB 9.3.30 — When Kakudmī arrived there, Lord Brahmā was engaged in hearing musical performances by the Gandharvas and had not a moment to talk with him. Therefore Kakudmī waited, and at the end of the musical performances he offered his obeisances to Lord Brahmā and thus submitted his long-standing desire.

SB 9.3.31 — After hearing his words, Lord Brahmā, who is most powerful, laughed loudly and said to Kakudmī: O King, all those whom you may have decided within the core of your heart to accept as your son-in-law have passed away in the course of time.

SB 9.3.32 — Twenty-seven catur-yugas have already passed. Those upon whom you may have decided are now gone, and so are their sons, grandsons and other descendants. You cannot even hear about their names.

SB 9.3.33 — O King, leave here and offer your daughter to Lord Baladeva, who is still present. He is most powerful. Indeed, He is the Supreme Personality of Godhead, whose plenary portion is Lord Viṣṇu. Your daughter is fit to be given to Him in charity.

SB 9.3.34 — Lord Baladeva is the Supreme Personality of Godhead. One who hears and chants about Him is purified. Because He is always the well-wisher of all living entities, He has descended with all His paraphernalia to purify the entire world and lessen its burden.

SB 9.3.35 — Having received this order from Lord Brahmā, Kakudmī offered obeisances unto him and returned to his own residence. He then saw that his residence was vacant, having been abandoned by his brothers and other relatives, who were living in all directions because of fear of such higher living beings as the Yakṣas.

SB 9.3.36 — Thereafter, the King gave his most beautiful daughter in charity to the supremely powerful Baladeva and then retired from worldly life and went to Badarikāśrama to please Nara-Nārāyaṇa.

SB 9.4: Ambarīṣa Mahārāja Offended by Durvāsā Muni

SB 9.4.1 — Śukadeva Gosvāmī said: The son of Nabhaga named Nābhāga lived for a long time at the place of his spiritual master. Therefore, his brothers thought that he was not going to become a gṛhastha and would not return. Consequently, without providing a share for him, they divided

the property of their father among themselves. When Nābhāga returned from the place of his spiritual master, they gave him their father as his share.

SB 9.4.2 — Nābhāga inquired, "My dear brothers, what have you given to me as my share of our father's property?" His elder brothers answered, "We have kept our father as your share." But when Nābhāga went to his father and said, "My dear father, my elder brothers have given you as my share of property," the father replied, "My dear son, do not rely upon their cheating words. I am not your property."

SB 9.4.3 — Nābhāga's father said: All the descendants of Aṅgirā are now going to perform a great sacrifice, but although they are very intelligent, on every sixth day they will be bewildered in performing sacrifice and will make mistakes in their daily duties.

SB 9.4.4-5 — Nābhāga's father continued: "Go to those great souls and describe two Vedic hymns pertaining to Vaiśvadeva. When the great sages have completed the sacrifice and are going to the heavenly planets, they will give you the remnants of the money they have received from the sacrifice. Therefore, go there immediately." Thus Nābhāga acted exactly according to the advice of his father, and the great sages of the Aṅgirā dynasty gave him all their wealth and then went to the heavenly planets.

SB 9.4.6 — Thereafter, while Nābhāga was accepting the riches, a black-looking person from the north came to him and said, "All the wealth from this sacrificial arena belongs to me."

SB 9.4.7 — Nābhāga then said, "These riches belong to me. The great saintly persons have delivered them to me." When Nābhāga said this, the black-looking person replied, "Let us go to your father and ask him to settle our disagreement." In accordance with this, Nābhāga inquired from his father.

SB 9.4.8 — The father of Nābhāga said: Whatever the great sages sacrificed in the arena of the Dakṣa-yajña, they offered to Lord Śiva as his share. Therefore, everything in the sacrificial arena certainly belongs to Lord Śiva.

SB 9.4.9 — Thereupon, after offering obeisances to Lord Śiva, Nābhāga said: O worshipable lord, everything in this arena of sacrifice is yours. This is the assertion of my father. Now, with great respect, I bow my head before you, begging your mercy.

SB 9.4.10 — Lord Śiva said: Whatever your father has said is the truth, and you also are speaking the same truth. Therefore, I, who know the Vedic mantras, shall explain transcendental knowledge to you.

SB 9.4.11 — Lord Śiva said, "Now you may take all the wealth remaining from the sacrifice, for I give it to you." After saying this, Lord Śiva, who is most adherent to the religious principles, disappeared from that place.

SB 9.4.12 — If one hears and chants or remembers this narration in the morning and evening with great attention, he certainly becomes learned, experienced in understanding the Vedic hymns, and expert in self-realization.

SB 9.4.13 — From Nābhāga, Mahārāja Ambarīṣa took birth. Mahārāja Ambarīṣa was an exalted devotee, celebrated for his great merits. Although he was cursed by an infallible brāhmaṇa, the curse could not touch him.

SB 9.4.14 — King Parīkṣit inquired: O great personality, Mahārāja Ambarīṣa was certainly most exalted and meritorious in character. I wish to hear about him. How surprising it is that the curse of a brāhmaṇa, which is insurmountable, could not act upon him.

SB 9.4.15-16 — Śukadeva Gosvāmī said: Mahārāja Ambarīṣa, the most fortunate personality, achieved the rule of the entire world, consisting of seven islands, and achieved inexhaustible, unlimited opulence and prosperity on earth. Although such a position is rarely obtained, Mahārāja Ambarīṣa did not care for it at all, for he knew very well that all such opulence is material. Like that which is imagined in a dream, such opulence will ultimately be destroyed. The King knew that any nondevotee who attains such opulence merges increasingly into material nature's mode of darkness.

SB 9.4.17 — Mahārāja Ambarīṣa was a great devotee of the Supreme Personality of Godhead, Vāsudeva, and of the saintly persons who are the Lord's devotees. Because of this devotion, he thought of the entire universe as being as insignificant as a piece of stone.

SB 9.4.18-20 — Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasī offered to the Lord, and he engaged his tongue in tasting the Lord's prasāda. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires.

SB 9.4.21 — In performing his prescribed duties as king, Mahārāja Ambarīṣa always offered the results of his royal activities to the Supreme Personality of Godhead, Kṛṣṇa, who is the enjoyer of everything and is beyond the perception of material senses. He certainly took advice from brāhmaṇas who were faithful devotees of the Lord, and thus he ruled the planet earth without difficulty.

SB 9.4.22 — In desert countries where there flowed the river Sarasvatī, Mahārāja Ambarīṣa performed great sacrifices like the aśvamedha-yajña and thus satisfied the master of all yajñas, the Supreme Personality of Godhead. Such sacrifices were performed with great opulence and suitable paraphernalia and with contributions of dakṣiṇā to the brāhmaṇas, who were supervised by great personalities like Vasiṣṭha, Asita and Gautama, representing the king, the performer of the sacrifices.

SB 9.4.23 — In the sacrifice arranged by Mahārāja Ambarīṣa, the members of the assembly and the priests [especially hotā, udgātā, brahmā and adhvaryu] were gorgeously dressed, and they all looked exactly like demigods. They eagerly saw to the proper performance of the yajña.

SB 9.4.24 — The citizens of the state of Mahārāja Ambarīṣa were accustomed to chanting and hearing about the glorious activities of the Personality of Godhead. Thus they never aspired to be elevated to the heavenly planets, which are extremely dear even to the demigods.

SB 9.4.25 — Those who are saturated with the transcendental happiness of rendering service to the Supreme Personality of Godhead are uninterested even in the achievements of great mystics, for such achievements do not enhance the transcendental bliss felt by a devotee who always thinks of Kṛṣṇa within the core of his heart.

SB 9.4.26 — The king of this planet, Mahārāja Ambarīṣa, thus performed devotional service to the Lord and in this endeavor practiced severe austerity. Always satisfying the Supreme Personality of Godhead by his constitutional activities, he gradually gave up all material desires.

SB 9.4.27 — Mahārāja Ambarīṣa gave up all attachment to household affairs, wives, children, friends and relatives, to the best of powerful elephants, to beautiful chariots, carts, horses and inexhaustible jewels, and to ornaments, garments and an inexhaustible treasury. He gave up attachment to all of them, regarding them as temporary and material.

SB 9.4.28 — Being very pleased by the unalloyed devotion of Mahārāja Ambarīṣa, the Supreme Personality of Godhead gave the King His disc, which is fearful to enemies and which always protects the devotee from enemies and adversities.

SB 9.4.29 — To worship Lord Kṛṣṇa, Mahārāja Ambarīṣa, along with his queen, who was equally qualified, observed the vow of Ekādaśī and Dvādaśī for one year.

SB 9.4.30 — In the month of Kārtika, after observing that vow for one year, after observing a fast for three nights and after bathing in the Yamunā, Mahārāja Ambarīṣa worshiped the Supreme Personality of Godhead, Hari, in Madhuvana.

SB 9.4.31-32 — Following the regulative principles of mahābhiṣeka, Mahārāja Ambarīṣa performed the bathing ceremony for the Deity of Lord Kṛṣṇa with all paraphernalia, and then he dressed the Deity with fine clothing, ornaments, fragrant flower garlands and other paraphernalia for worship of the Lord. With attention and devotion, he worshiped Kṛṣṇa and all the greatly fortunate brāhmaṇas who were free from material desires.

SB 9.4.33-35 — Thereafter, Mahārāja Ambarīṣa satisfied all the guests who arrived at his house, especially the brāhmaṇas. He gave in charity sixty crores of cows whose horns were covered with gold plate and whose hooves were covered with silver plate. All the cows were well decorated with garments and had full milk bags. They were mild-natured, young and beautiful and were accompanied by their calves. After giving these cows, the King first sumptuously fed all the brāhmaṇas, and when they were fully satisfied, he was about to observe the end of Ekādaśī, with their permission, by breaking the fast. Exactly at that time, however, Durvāsā Muni, the great and powerful mystic, appeared on the scene as an uninvited guest.

SB 9.4.36 — After standing up to receive Durvāsā Muni, King Ambarīṣa offered him a seat and paraphernalia of worship. Then, sitting at his feet, the King requested the great sage to eat.

SB 9.4.37 — Durvāsā Muni gladly accepted the request of Mahārāja Ambarīṣa, but to perform the regulative ritualistic ceremonies he went to the river Yamunā. There he dipped into the water of the auspicious Yamunā and meditated upon the impersonal Brahman.

SB 9.4.38 — In the meantime, only a muhūrta of the Dvādaśī day was left on which to break the fast. Consequently, it was imperative that the fast be broken immediately. In this dangerous situation, the King consulted learned brāhmaṇas.

SB 9.4.39-40 — The King said: "To transgress the laws of respectful behavior toward the brāhmaṇas is certainly a great offense. On the other hand, if one does not observe the breaking of the fast within the time of Dvādaśī, there is a flaw in one's observance of the vow. Therefore, O brāhmaṇas, if you think that it will be auspicious and not irreligious, I shall break the fast by drinking water." In this way, after consulting with the brāhmaṇas, the King reached this decision,

for according to brahminical opinion, drinking water may be accepted as eating and also as not eating.

SB 9.4.41 — O best of the Kuru dynasty, after he drank some water, King Ambarīṣa, meditating upon the Supreme Personality of Godhead within his heart, waited for the return of the great mystic Durvāsā Muni.

SB 9.4.42 — After executing the ritualistic ceremonies to be performed at noon, Durvāsā returned from the bank of the Yamunā. The King received him well, offering all respects, but Durvāsā Muni, by his mystic power, could understand that King Ambarīṣa had drunk water without his permission.

SB 9.4.43 — Still hungry, Durvāsā Muni, his body trembling, his face curved and his eyebrows crooked in a frown, angrily spoke as follows to King Ambarīṣa, who stood before him with folded hands.

SB 9.4.44 — Alas, just see the behavior of this cruel man! He is not a devotee of Lord Viṣṇu. Being proud of his material opulence and his position, he considers himself God. Just see how he has transgressed the laws of religion.

SB 9.4.45 — Mahārāja Ambarīṣa, you have invited me to eat as a guest, but instead of feeding me, you yourself have eaten first. Because of your misbehavior, I shall show you something to punish you.

SB 9.4.46 — As Durvāsā Muni said this, his face became red with anger. Uprooting a bunch of hair from his head, he created a demon resembling the blazing fire of devastation to punish Mahārāja Ambarīṣa.

SB 9.4.47 — Taking a trident in his hand and making the surface of the earth tremble with his footsteps, that blazing creature came before Mahārāja Ambarīṣa. But the King, upon seeing him, was not at all disturbed and did not move even slightly from his position.

SB 9.4.48 — As fire in the forest immediately burns to ashes an angry snake, so, by the previous order of the Supreme Personality of Godhead, His disc, the Sudarśana cakra, immediately burnt to ashes the created demon to protect the Lord's devotee.

SB 9.4.49 — Upon seeing that his own attempt had failed and that the Sudarśana cakra was moving toward him, Durvāsā Muni became very frightened and began to run in all directions to save his life.

SB 9.4.50 — As the blazing flames of a forest fire pursue a snake, the disc of the Supreme Personality of Godhead began following Durvāsā Muni. Durvāsā Muni saw that the disc was almost touching his back, and thus he ran very swiftly, desiring to enter a cave of Sumeru Mountain.

SB 9.4.51 — Just to protect himself, Durvāsā Muni fled everywhere, in all directions — in the sky, on the surface of the earth, in caves, in the ocean, on different planets of the rulers of the three worlds, and even on the heavenly planets — but wherever he went he immediately saw following him the unbearable fire of the Sudarśana cakra.

SB 9.4.52 — With a fearful heart, Durvāsā Muni went here and there seeking shelter, but when he could find no shelter, he finally approached Lord Brahmā and said, "O my lord, O Lord Brahmā, kindly protect me from the blazing Sudarśana cakra sent by the Supreme Personality of Godhead."

SB 9.4.53-54 — Lord Brahmā said: At the end of the dvi-parārdha, when the pastimes of the Lord come to an end, Lord Viṣṇu, by a flick of His eyebrows, vanquishes the entire universe, including our places of residence. Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods — all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.

SB 9.4.55 — When Durvāsā, who was greatly afflicted by the blazing fire of the Sudarśana cakra, was thus refused by Lord Brahmā, he tried to take shelter of Lord Śiva, who always resides on his planet, known as Kailāsa.

SB 9.4.56 — Lord Śiva said: My dear son, I, Lord Brahmā and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord.

SB 9.4.57-59 — Past, present and future are known to me [Lord Śiva], Sanat-kumāra, Nārada, the most revered Lord Brahmā, Kapila [the son of Devahūti], Apāntaratama [Lord Vyāsadeva], Devala, Yamarāja, Āsuri, Marīci and many saintly persons headed by him, as well as many others who have achieved perfection. Nonetheless, because we are covered by the illusory energy of the Lord, we cannot understand how expansive that illusory energy is. You should simply approach that Supreme Personality of Godhead to get relief, for this Sudarśana cakra is intolerable even to us. Go to Lord Viṣṇu. He will certainly be kind enough to bestow all good fortune upon you.

SB 9.4.60 — Thereafter, being disappointed even in taking shelter of Lord Śiva, Durvāsā Muni went to Vaikuṇṭha-dhāma, where the Supreme Personality of Godhead, Nārāyaṇa, resides with His consort, the goddess of fortune.

SB 9.4.61 — Durvāsā Muni, the great mystic, scorched by the heat of the Sudarśana cakra, fell at the lotus feet of Nārāyaṇa. His body trembling, he spoke as follows: O infallible, unlimited Lord, protector of the entire universe, You are the only desirable objective for all devotees. I am a great offender, my Lord. Please give me protection.

SB 9.4.62 — O my Lord, O supreme controller, without knowledge of Your unlimited prowess I have offended Your most dear devotee. Very kindly save me from the reaction of this offense. You can do everything, for even if a person is fit for going to hell, You can deliver him simply by awakening within his heart the holy name of Your Lordship.

SB 9.4.63 — The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

SB 9.4.64 — O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

SB 9.4.65 — Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

SB 9.4.66 — As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

SB 9.4.67 — My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [sālokya, sārūpya, sāmīpya and sārṣṭi], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?

SB 9.4.68 — The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

SB 9.4.69 — O brāhmaṇa, let Me now advise you for your own protection. Please hear from Me. By offending Mahārāja Ambarīṣa, you have acted with self-envy. Therefore you should go to him immediately, without a moment's delay. One's so-called prowess, when employed against the devotee, certainly harms he who employs it. Thus it is the subject, not the object, who is harmed.

SB 9.4.70 — For a brāhmaṇa, austerity and learning are certainly auspicious, but when acquired by a person who is not gentle, such austerity and learning are most dangerous.

SB 9.4.71 — O best of the brāhmaṇas, you should therefore go immediately to King Ambarīṣa, the son of Mahārāja Nābhāga. I wish you all good fortune. If you can satisfy Mahārāja Ambarīṣa, then there will be peace for you.

SB 9.5: Durvāsā Muni's Life Spared

SB 9.5.1 — Śukadeva Gosvāmī said: When thus advised by Lord Viṣṇu, Durvāsā Muni, who was very much harassed by the Sudarśana cakra, immediately approached Mahārāja Ambarīṣa. Being very much aggrieved, the muni fell down and clasped the King's lotus feet.

SB 9.5.2 — When Durvāsā touched his lotus feet, Mahārāja Ambarīṣa was very much ashamed, and when he saw Durvāsā attempting to offer prayers, because of mercy he was aggrieved even more. Thus he immediately began offering prayers to the great weapon of the Supreme Personality of Godhead.

SB 9.5.3 — Mahārāja Ambarīṣa said: O Sudarśana cakra, you are fire, you are the most powerful sun, and you are the moon, the master of all luminaries. You are water, earth and sky, you are the air, you are the five sense objects [sound, touch, form, taste and smell], and you are the senses also.

SB 9.5.4 — O most favorite of Acyuta, the Supreme Personality of Godhead, you have thousands of spokes. O master of the material world, destroyer of all weapons, original vision of the Personality of Godhead, I offer my respectful obeisances unto you. Kindly give shelter and be auspicious to this brāhmaṇa.

SB 9.5.5 — O Sudarśana wheel, you are religion, you are truth, you are encouraging statements, you are sacrifice, and you are the enjoyer of the fruits of sacrifice. You are the maintainer of the entire universe, and you are the supreme transcendental prowess in the hands of the Supreme Personality of Godhead. You are the original vision of the Lord, and therefore you are known as Sudarśana. Everything has been created by your activities, and therefore you are all-pervading.

SB 9.5.6 — O Sudarśana, you have a very auspicious hub, and therefore you are the upholder of all religion. You are just like an inauspicious comet for the irreligious demons. Indeed, you are the maintainer of the three worlds, you are full of transcendental effulgence, you are as quick as the mind, and you are able to work wonders. I can simply utter the word "namaḥ," offering all obeisances unto you.

SB 9.5.7 — O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle, superior and inferior, are but various forms of you that are manifested by your effulgence.

SB 9.5.8 — O indefatigable one, when you are sent by the Supreme Personality of Godhead to enter among the soldiers of the Daityas and the Dānavas, you stay on the battlefield and unendingly separate their arms, bellies, thighs, legs and heads.

SB 9.5.9 — O protector of the universe, you are engaged by the Supreme Personality of Godhead as His all-powerful weapon in killing the envious enemies. For the benefit of our entire dynasty, kindly favor this poor brāhmaṇa. This will certainly be a favor for all of us.

SB 9.5.10 — If our family has given charity to the proper persons, if we have performed ritualistic ceremonies and sacrifices, if we have properly carried out our occupational duties, and if we have been guided by learned brāhmaṇas, I wish, in exchange, that this brāhmaṇa be freed from the burning caused by the Sudarśana cakra.

SB 9.5.11 — If the Supreme Personality of Godhead, who is one without a second, who is the reservoir of all transcendental qualities, and who is the life and soul of all living entities, is pleased with us, we wish that this brāhmaṇa, Durvāsā Muni, be freed from the pain of being burned.

SB 9.5.12 — Śukadeva Gosvāmī continued: When the King offered prayers to the Sudarśana cakra and Lord Viṣṇu, because of his prayers the Sudarśana cakra became peaceful and stopped burning the brāhmaṇa known as Durvāsā Muni.

SB 9.5.13 — Durvāsā Muni, the greatly powerful mystic, was indeed satisfied when freed from the fire of the Sudarśana cakra. Thus he praised the qualities of Mahārāja Ambarīṣa and offered him the highest benedictions.

SB 9.5.14 — Durvāsā Muni said: My dear King, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offense, you have prayed for my good fortune.

SB 9.5.15 — For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up?

SB 9.5.16 — What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.

SB 9.5.17 — O King, overlooking my offenses, you have saved my life. Thus I am very much obliged to you because you are so merciful.

SB 9.5.18 — Expecting the return of Durvāsā Muni, the King had not taken his food. Therefore, when the sage returned, the King fell at his lotus feet, pleasing him in all respects, and fed him sumptuously.

SB 9.5.19 — Thus the King respectfully received Durvāsā Muni, who after eating varieties of palatable food was so satisfied that with great affection he requested the King to eat also, saying, "Please take your meal."

SB 9.5.20 — Durvāsā Muni said: I am very pleased with you, my dear King. At first I thought of you as an ordinary human being and accepted your hospitality, but later I could understand, by my own intelligence, that you are the most exalted devotee of the Lord. Therefore, simply by seeing you, touching your feet and talking with you, I have been pleased and have become obliged to you.

SB 9.5.21 — All the blessed women in the heavenly planets will continuously chant about your spotless character at every moment, and the people of this world will also chant your glories continuously.

SB 9.5.22 — Śrī Śukadeva Gosvāmī continued: Thus being satisfied in all respects, the great mystic yogī Durvāsā took permission and left, continuously glorifying the King. Through the skyways, he went to Brahmaloka, which is devoid of agnostics and dry philosophical speculators.

SB 9.5.23 — Durvāsā Muni had left the place of Mahārāja Ambarīṣa, and as long as he had not returned — for one complete year — the King had fasted, maintaining himself simply by drinking water.

SB 9.5.24 — After one year, when Durvāsā Muni had returned, King Ambarīṣa sumptuously fed him all varieties of pure food, and then he himself also ate. When the King saw that the brāhmaṇa Durvāsā had been released from the great danger of being burned, he could understand that by the grace of the Lord he himself was also powerful, but he did not take any credit, for everything had been done by the Lord.

SB 9.5.25 — In this way, because of devotional service, Mahārāja Ambarīṣa, who was endowed with varieties of transcendental qualities, was completely aware of Brahman, Paramātmā and the Supreme Personality of Godhead, and thus he executed devotional service perfectly. Because of his devotion, he thought even the topmost planet of this material world no better than the hellish planets.

SB 9.5.26 — Śrīla Śukadeva Gosvāmī continued: Thereafter, because of his advanced position in devotional life, Mahārāja Ambarīṣa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vānaprastha and went to the forest to concentrate his mind fully upon Lord Vāsudeva.

SB 9.5.27 — Anyone who chants this narration or even thinks of this narration about the activities of Mahārāja Ambarīṣa certainly becomes a pure devotee of the Lord.

SB 9.5.28 — By the grace of the Lord, those who hear about the activities of Mahārāja Ambarīṣa, the great devotee, certainly become liberated or become devotees without delay.

SB 9.6: The Downfall of Saubhari Muni

SB 9.6.1 — Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Ambarīṣa had three sons, named Virūpa, Ketumān and Śambhu. From Virūpa came a son named Pṛṣadaśva, and from Pṛṣadaśva came a son named Rathītara.

SB 9.6.2 — Rathītara had no sons, and therefore he requested the great sage Aṅgirā to beget sons for him. Because of this request, Aṅgirā begot sons in the womb of Rathītara's wife. All these sons were born with brahminical prowess.

SB 9.6.3 — Having been born from the womb of Rathītara's wife, all these sons were known as the dynasty of Rathītara, but because they were born from the semen of Aṅgirā, they were also known as the dynasty of Aṅgirā. Among all the progeny of Rathītara, these sons were the most prominent because, owing to their birth, they were considered brāhmaṇas.

SB 9.6.4 — The son of Manu was Ikṣvāku. When Manu was sneezing, Ikṣvāku was born from Manu's nostrils. King Ikṣvāku had one hundred sons, of whom Vikukṣi, Nimi and Daṇḍakā were the most prominent.

SB 9.6.5 — Of the one hundred sons, twenty-five became kings in the western side of Āryāvarta, a place between the Himālaya and Vindhya mountains. Another twenty-five sons became kings in the east of Āryāvarta, and the three principal sons became kings in the middle. The other sons became kings in various other places.

SB 9.6.6 — During the months of January, February and March, oblations offered to the forefathers are called aṣṭakā-śrāddha. The śrāddha ceremony is held during the dark fortnight of the month. When Mahārāja Ikṣvāku was performing his oblations in this ceremony, he ordered his son Vikukṣi to go immediately to the forest to bring some pure flesh.

SB 9.6.7 — Thereafter, Ikṣvāku's son Vikukṣi went to the forest and killed many animals suitable for being offered as oblations. But when fatigued and hungry he became forgetful and ate a rabbit he had killed.

SB 9.6.8 — Vikukṣi offered the remnants of the flesh to King Ikṣvāku, who gave it to Vasiṣṭha for purification. But Vasiṣṭha could immediately understand that part of the flesh had already been taken by Vikukṣi, and therefore he said that it was unfit to be used in the śrāddha ceremony.

SB 9.6.9 — When King Ikṣvāku, thus informed by Vasiṣṭha, understood what his son Vikukṣi had done, he was extremely angry. Thus he ordered Vikukṣi to leave the country because Vikukṣi had violated the regulative principles.

SB 9.6.10 — Having been instructed by the great and learned brāhmaṇa Vasiṣṭha, who discoursed about the Absolute Truth, Mahārāja Ikṣvāku became renounced. By following the principles for a yogī, he certainly achieved the supreme perfection after giving up his material body.

SB 9.6.11 — After his father's disappearance, Vikukṣi returned to the country and thus became the king, ruling the planet earth and performing various sacrifices to satisfy the Supreme Personality of Godhead. Vikukṣi later became celebrated as Śaśāda.

SB 9.6.12 — The son of Śaśāda was Purañjaya, who is also known as Indravāha and sometimes as Kakutstha. Please hear from me how he received different names for different activities.

SB 9.6.13 — Formerly, there was a devastating war between the demigods and the demons. The demigods, having been defeated, accepted Purañjaya as their assistant and then conquered the demons. Therefore this hero is known as Purañjaya, "he who conquered the residence of the demons."

SB 9.6.14 — Purañjaya agreed to kill all the demons, on the condition that Indra would be his carrier. Because of pride, Indra could not accept this proposal, but later, by the order of the Supreme Lord, Viṣṇu, Indra did accept it and became a great bull carrier for Purañjaya.

SB 9.6.15-16 — Well protected by armor and desiring to fight, Purañjaya took up a transcendental bow and very sharp arrows, and, while being highly praised by the demigods, he got up on the back of the bull [Indra] and sat on its hump. Thus he is known as Kakutstha. Being empowered by Lord Viṣṇu, who is the Supersoul and the Supreme Person, Purañjaya sat on the great bull and is therefore known as Indravāha. Surrounded by the demigods, he attacked the residence of the demons in the west.

SB 9.6.17 — There was a fierce battle between the demons and Purañjaya. Indeed, it was so fierce that when one hears about it one's hairs stand on end. All the demons bold enough to come before Purañjaya were immediately sent to the residence of Yamarāja by his arrows.

SB 9.6.18 — To save themselves from the blazing arrows of Indravāha, which resembled the flames of devastation at the end of the millennium, the demons who remained when the rest of their army was killed fled very quickly to their respective homes.

SB 9.6.19 — After conquering the enemy, the saintly king Purañjaya gave everything, including the enemy's riches and wives, to Indra, who carries a thunderbolt. For this he is celebrated as Purañjaya. Thus Purañjaya is known by different names because of his different activities.

SB 9.6.20 — The son of Purañjaya was known as Anenā, Anenā's son was Pṛthu, and Pṛthu's son was Viśvagandhi. Viśvagandhi's son was Candra, and Candra's son was Yuvanāśva.

SB 9.6.21 — The son of Yuvanāśva was Śrāvasta, who constructed a township known as Śrāvastī Purī. The son of Śrāvasta was Bṛhadaśva, and his son was Kuvalayāśva. In this way the dynasty increased.

SB 9.6.22 — To satisfy the sage Utaṅka, the greatly powerful Kuvalayāśva killed a demon named Dhundhu. He did this with the assistance of his twenty-one thousand sons.

SB 9.6.23-24 — O Mahārāja Parīkṣit, for this reason Kuvalayāśva is celebrated as Dhundhumāra ["the killer of Dhundhu"]. All but three of his sons, however, were burned to ashes by the fire emanating from Dhundhu's mouth. The remaining sons were Dṛḍhāśva, Kapilāśva and Bhadrāśva. From Dṛḍhāśva came a son named Haryaśva, whose son is celebrated as Nikumbha.

SB 9.6.25 — The son of Nikumbha was Bahulāśva, the son of Bahulāśva was Kṛśāśva, the son of Kṛśāśva was Senajit, and the son of Senajit was Yuvanāśva. Yuvanāśva had no sons, and thus he retired from family life and went to the forest.

SB 9.6.26 — Although Yuvanāśva went into the forest with his one hundred wives, all of them were very morose. The sages in the forest, however, being very kind to the King, began very carefully and attentively performing an Indra-yajña so that the King might have a son.

SB 9.6.27 — Being thirsty one night, the King entered the arena of sacrifice, and when he saw all the brāhmaṇas lying down, he personally drank the sanctified water meant to be drunk by his wife.

SB 9.6.28 — When the brāhmaṇas got up from bed and saw the waterpot empty, they inquired who had done this work of drinking the water meant for begetting a child.

SB 9.6.29 — When the brāhmaṇas came to understand that the King, inspired by the supreme controller, had drunk the water, they all exclaimed "Alas! The power of providence is real power. No one can counteract the power of the Supreme." In this way they offered their respectful obeisances unto the Lord.

SB 9.6.30 — Thereafter, in due course of time, a son with all the good symptoms of a powerful king came forth from the lower right side of King Yuvanāśva's abdomen.

SB 9.6.31 — The baby cried so much for breast milk that all the brāhmaṇas were very unhappy. "Who will take care of this baby?" they said. Then Indra, who was worshiped in that yajña, came and solaced the baby. "Do not cry," Indra said. Then Indra put his index finger in the baby's mouth and said, "You may drink me."

SB 9.6.32 — Because Yuvanāśva, the father of the baby, was blessed by the brāhmaṇas, he did not fall a victim to death. After this incident, he performed severe austerities and achieved perfection in that very spot.

SB 9.6.33-34 — Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīkṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the

Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler.

SB 9.6.35-36 — The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Māndhātā worshiped that transcendentally situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord.

SB 9.6.37 — All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva.

SB 9.6.38 — Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband.

SB 9.6.39-40 — Saubhari Ṛṣi was engaged in austerity, deep in the water of the river Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection."

SB 9.6.41-42 — Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings.

SB 9.6.43 — Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent. All fifty princesses then accepted him as their husband, although he was only one man.

SB 9.6.44 — Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement.

SB 9.6.45-46 — Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

SB 9.6.47 — Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world.

SB 9.6.48 — In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat.

SB 9.6.49 — Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

SB 9.6.50 — Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

SB 9.6.51 — A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind at the lotus feet of the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

SB 9.6.52 — In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

SB 9.6.53 — In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the

vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband.

SB 9.6.54 — When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately engaged himself in the service of the Supreme Personality of Godhead.

SB 9.6.55 — O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

SB 9.7: The Descendants of King Māndhātā

SB 9.7.1 — Śukadeva Gosvāmī said: The most prominent among the sons of Māndhātā was he who is celebrated as Ambarīṣa. Ambarīṣa was accepted as son by his grandfather Yuvanāśva. Ambarīṣa's son was Yauvanāśva, and Yauvanāśva's son was Hārīta. In Māndhātā's dynasty, Ambarīṣa, Hārīta and Yauvanāśva were very prominent.

SB 9.7.2 — The serpent brothers of Narmadā gave Narmadā to Purukutsa. Being sent by Vāsuki, she took Purukutsa to the lower region of the universe.

SB 9.7.3 — There in Rasātala, the lower region of the universe, Purukutsa, being empowered by Lord Viṣṇu, was able to kill all the Gandharvas who deserved to be killed. Purukutsa received the benediction from the serpents that anyone who remembers this history of his being brought by Narmadā to the lower region of the universe will be assured of safety from the attack of snakes.

SB 9.7.4 — The son of Purukutsa was Trasaddasyu, who was the father of Anaraṇya. Anaraṇya's son was Haryaśva, the father of Prāruṇa. Prāruṇa was the father of Tribandhana.

SB 9.7.5-6 — The son of Tribandhana was Satyavrata, who is celebrated by the name Triśaṅku. Because he kidnapped the daughter of a brāhmaṇa when she was being married, his father cursed him to become a caṇḍāla, lower than a śūdra. Thereafter, by the influence of Viśvāmitra, he went to the higher planetary system, the heavenly planets, in his material body, but because of the prowess of the demigods he fell back downward. Nonetheless, by the power of Viśvāmitra, he did not fall all the way down; even today he can still be seen hanging in the sky, head downward.

SB 9.7.7 — The son of Triśaṅku was Hariścandra. Because of Hariścandra there was a quarrel between Viśvāmitra and Vasiṣṭha, who for many years fought one another, having been transformed into birds.

SB 9.7.8 — Hariścandra had no son and was therefore extremely morose. Once, therefore, following the advice of Nārada, he took shelter of Varuṇa and said to him, "My lord, I have no son. Would you kindly give me one?"

SB 9.7.9 — O King Parīkṣit, Hariścandra begged Varuṇa, "My lord, if a son is born to me, with that son I shall perform a sacrifice for your satisfaction." When Hariścandra said this, Varuṇa replied, "Let it be so." Because of Varuṇa's benediction, Hariścandra begot a son named Rohita.

SB 9.7.10 — Thereafter, when the child was born, Varuṇa approached Hariścandra and said, "Now you have a son. With this son you can offer me a sacrifice." In answer to this, Hariścandra said, "After ten days have passed since an animal's birth, the animal becomes fit to be sacrificed."

SB 9.7.11 — After ten days, Varuṇa came again and said to Hariścandra, "Now you can perform the sacrifice." Hariścandra replied, "When an animal grows teeth, then it becomes pure enough to be sacrificed."

SB 9.7.12 — When the teeth grew, Varuṇa came and said to Hariścandra, "Now the animal has grown teeth, and you can perform the sacrifice." Hariścandra replied, "When all its teeth have fallen out, then it will be fit for sacrifice."

SB 9.7.13 — When the teeth had fallen out, Varuṇa returned and said to Hariścandra, "Now the animal's teeth have fallen out, and you can perform the sacrifice." But Hariścandra replied, "When the animal's teeth grow in again, then he will be pure enough to be sacrificed."

SB 9.7.14 — When the teeth grew in again, Varuṇa came and said to Hariścandra, "Now you can perform the sacrifice." But Hariścandra then said, "O King, when the sacrificial animal becomes a kṣatriya and is able to shield himself to fight with the enemy, then he will be purified."

SB 9.7.15 — Hariścandra was certainly very much attached to his son. Because of this affection, he asked the demigod Varuṇa to wait. Thus Varuṇa waited and waited for the time to come.

SB 9.7.16 — Rohita could understand that his father intended to offer him as the animal for sacrifice. Therefore, just to save himself from death, he equipped himself with bow and arrows and went to the forest.

SB 9.7.17 — When Rohita heard that his father had been attacked by dropsy due to Varuṇa and that his abdomen had grown very large, he wanted to return to the capital, but King Indra forbade him to do so.

SB 9.7.18 — King Indra advised Rohita to travel to different pilgrimage sites and holy places, for such activities are pious indeed. Following this instruction, Rohita went to the forest for one year.

SB 9.7.19 — In this way, at the end of the second, third, fourth and fifth years, when Rohita wanted to return to his capital, the King of heaven, Indra, approached him as an old brāhmaṇa and forbade him to return, repeating the same words as in the previous year.

SB 9.7.20 — Thereafter, in the sixth year, after wandering in the forest, Rohita returned to the capital of his father. He purchased from Ajīgarta his second son, named Śunaḥśepha. Then he offered Śunaḥśepha to his father, Hariścandra, to be used as the sacrificial animal and offered Hariścandra his respectful obeisances.

SB 9.7.21 — Thereafter, the famous King Hariścandra, one of the exalted persons in history, performed grand sacrifices by sacrificing a man and pleased all the demigods. In this way his dropsy created by Varuṇa was cured.

SB 9.7.22 — In that great human sacrifice, Viśvāmitra was the chief priest to offer oblations, the perfectly self-realized Jamadagni had the responsibility for chanting the mantras from the Yajur Veda, Vasiṣṭha was the chief brahminical priest, and the sage Ayāsya was the reciter of the hymns of the Sāma Veda.

SB 9.7.23 — King Indra, being very pleased with Hariścandra, offered him a gift of a golden chariot. Śunaḥśepha's glories will be presented along with the description of the son of Viśvāmitra.

SB 9.7.24 — The great sage Viśvāmitra saw that Mahārāja Hariścandra, along with his wife, was truthful, forbearing and concerned with the essence. Thus he gave them imperishable knowledge for fulfillment of the human mission.

SB 9.7.25-26 — Mahārāja Hariścandra first purified his mind, which was full of material enjoyment, by amalgamating it with the earth. Then he amalgamated the earth with water, the water with fire, the fire with the air, and the air with the sky. Thereafter, he amalgamated the sky with the total material energy, and the total material energy with spiritual knowledge. This spiritual knowledge is realization of one's self as part of the Supreme Lord. When the self-realized

spiritual soul is engaged in service to the Lord, he is eternally imperceptible and inconceivable. Thus established in spiritual knowledge, he is completely freed from material bondage.

SB 9.8: The Sons of Sagara Meet Lord Kapiladeva

SB 9.8.1 — Śukadeva Gosvāmī continued: The son of Rohita was Harita, and Harita's son was Campa, who constructed the town of Campāpurī. The son of Campa was Sudeva, and his son was Vijaya.

SB 9.8.2 — The son of Vijaya was Bharuka, Bharuka's son was Vṛka, and Vṛka's son was Bāhuka. The enemies of King Bāhuka took away all his possessions, and therefore the King entered the order of vānaprastha and went to the forest with his wife.

SB 9.8.3 — Bāhuka died when he was old, and one of his wives wanted to die with him, following the satī rite. At that time, however, Aurva Muni, knowing her to be pregnant, forbade her to die.

SB 9.8.4 — Knowing that she was pregnant, the co-wives of the wife of Bāhuka conspired to give her poison with her food, but it did not act. Instead, the son was born along with the poison. Therefore he became famous as Sagara ["one who is born with poison"]. Sagara later became the emperor. The place known as Gaṅgāsāgara was excavated by his sons.

SB 9.8.5-6 — Sagara Mahārāja, following the order of his spiritual master, Aurva, did not kill the uncivilized men like the Tālajaṅghas, Yavanas, Śakas, Haihayas and Barbaras. Instead, some of them he made dress awkwardly, some of them he shaved clean but allowed to wear mustaches, some of them he left wearing loose hair, some he half shaved, some he left without underwear, and some without external garments. Thus these different clans were made to dress differently, but King Sagara did not kill them.

SB 9.8.7 — Following the instructions of the great sage Aurva, Sagara Mahārāja performed aśvamedha sacrifices and thus satisfied the Supreme Lord, who is the supreme controller, the Supersoul of all learned scholars, and the knower of all Vedic knowledge, the Supreme Personality of Godhead. But Indra, the King of heaven, stole the horse meant to be offered at the sacrifice.

SB 9.8.8 — [King Sagara had two wives, Sumati and Keśinī.] The sons of Sumati, who were very proud of their prowess and influence, following the order of their father, searched for the lost horse. While doing so, they dug into the earth very extensively.

SB 9.8.9-10 — Thereafter, in the northeastern direction, they saw the horse near the āśrama of Kapila Muni. “Here is the man who has stolen the horse,” they said. “He is staying there with closed eyes. Certainly he is very sinful. Kill him ! Kill him !” Shouting like this, the sons of Sagara, sixty thousand all together, raised their weapons. When they approached the sage, the sage opened His eyes.

SB 9.8.11 — By the influence of Indra, the King of heaven, the sons of Sagara had lost their intelligence and disrespected a great personality. Consequently, fire emanated from their own bodies, and they were immediately burned to ashes.

SB 9.8.12 — It is sometimes argued that the sons of King Sagara were burned to ashes by the fire emanating from the eyes of Kapila Muni. This statement, however, is not approved by great learned persons, for Kapila Muni’s body is completely in the mode of goodness and therefore cannot manifest the mode of ignorance in the form of anger, just as the pure sky cannot be polluted by the dust of the earth.

SB 9.8.13 — Kapila Muni enunciated in this material world the Sāṅkhya philosophy, which is a strong boat with which to cross over the ocean of nescience. Indeed, a person eager to cross the ocean of the material world may take shelter of this philosophy. In such a greatly learned person, situated on the elevated platform of transcendence, how can there be any distinction between enemy and friend ?

SB 9.8.14 — Among the sons of Sagara Mahārāja was one named Asamañjasa, who was born from the King’s second wife, Keśinī. The son of Asamañjasa was known as Aṁśumān, and he was always engaged in working for the good of Sagara Mahārāja, his grandfather.

SB 9.8.15-16 — Formerly, in his previous birth, Asamañjasa had been a great mystic yogī, but by bad association he had fallen from his exalted position. Now, in this life, he was born in a royal family and was a jāti-smara; that is, he had the special advantage of being able to remember his past birth. Nonetheless, he wanted to display himself as a miscreant, and therefore he would do things that were abominable in the eyes of the public and unfavorable to his relatives. He would disturb the boys sporting in the river Sarayū by throwing them into the depths of the water.

SB 9.8.17 — Because Asamañjasa engaged in such abominable activities, his father gave up affection for him and had him exiled. Then Asamañjasa exhibited his mystic power by reviving the boys and showing them to the King and their parents. After this, Asamañjasa left Ayodhyā.

SB 9.8.18 — O King Parīkṣit, when all the inhabitants of Ayodhyā saw that their boys had come back to life, they were astounded, and King Sagara greatly lamented the absence of his son.

SB 9.8.19 — Thereafter, Aṁśumān, the grandson of Mahārāja Sagara, was ordered by the King to search for the horse. Following the same path traversed by his uncles, Aṁśumān gradually reached the stack of ashes and found the horse nearby.

SB 9.8.20 — The great Aṁśumān saw the sage named Kapila, the saint who is an incarnation of Viṣṇu, sitting there by the horse. Aṁśumān offered Him respectful obeisances, folded his hands and offered Him prayers with great attention.

SB 9.8.21 — Aṁśumān said: My Lord, even Lord Brahmā is to this very day unable to understand Your position, which is far beyond himself, either by meditation or by mental speculation. So what to speak of others like us, who have been created by Brahmā in various forms as demigods, animals, human beings, birds and beasts? We are completely in ignorance. Therefore, how can we know You, who are the Transcendence?

SB 9.8.22 — My Lord, You are fully situated in everyone's heart, but the living entities, covered by the material body, cannot see You, for they are influenced by the external energy, conducted by the three modes of material nature. Their intelligence being covered by sattva-guṇa, rajo-guṇa and tamo-guṇa, they can see only the actions and reactions of these three modes of material nature. Because of the actions and reactions of the mode of ignorance, whether the living entities are awake or sleeping, they can see only the workings of material nature; they cannot see Your Lordship.

SB 9.8.23 — O my Lord, sages freed from the influence of the three modes of material nature — sages such as the four Kumāras [Sanat, Sanaka, Sanandana and Sanātana] — are able to think of You, who are concentrated knowledge. But how can an ignorant person like me think of You?

SB 9.8.24 — O completely peaceful Lord, although material nature, fruitive activities and their consequent material names and forms are Your creation, You are unaffected by them. Therefore, Your transcendental name is different from material names, and Your form is different from material forms. You assume a form resembling a material body just to give us instructions like those of Bhagavad-gītā, but actually You are the supreme original person. I therefore offer my respectful obeisances unto You.

SB 9.8.25 — O my Lord, those whose hearts are bewildered by the influence of lust, greed, envy and illusion are interested only in false hearth and home in this world created by Your māyā. Attached to home, wife and children, they wander in this material world perpetually.

SB 9.8.26 — O Supersoul of all living entities, O Personality of Godhead, simply by seeing You I have now been freed from all lusty desires, which are the root cause of insurmountable illusion and bondage in the material world.

SB 9.8.27 — O King Parīkṣit, when Aṁśumān had glorified the Lord in this way, the great sage Kapila, the powerful incarnation of Viṣṇu, being very merciful to him, explained to him the path of knowledge.

SB 9.8.28 — The Personality of Godhead said: My dear Aṁśumān, here is the animal sought by your grandfather for sacrifice. Please take it. As for your forefathers, who have been burnt to ashes, they can be delivered only by Ganges water, and not by any other means.

SB 9.8.29 — Thereafter, Aṁśumān circumambulated Kapila Muni and offered Him respectful obeisances, bowing his head. After fully satisfying Him in this way, Aṁśumān brought back the horse meant for sacrifice, and with this horse Mahārāja Sagara performed the remaining ritualistic ceremonies.

SB 9.8.30 — After delivering charge of his kingdom to Aṁśumān and thus being freed from all material anxiety and bondage, Sagara Mahārāja, following the means instructed by Aurva Muni, achieved the supreme destination.

SB 9.9: The Dynasty of Aṁśumān

SB 9.9.1 — Śukadeva Gosvāmī continued: King Aṁśumān, like his grandfather, performed austerities for a very long time. Nonetheless, he could not bring the Ganges to this material world, and thereafter, in due course of time, he died.

SB 9.9.2 — Like Aṁśumān himself, Dilīpa, his son, was unable to bring the Ganges to this material world, and he also became a victim of death in due course of time. Then Dilīpa's son, Bhagīratha, performed very severe austerities to bring the Ganges to this material world.

SB 9.9.3 — Thereafter, mother Ganges appeared before King Bhagīratha and said, "I am very much satisfied with your austerities and am now prepared to give you benedictions as you desire." Being thus addressed by Gaṅgādevī, mother Ganges, the King bowed his head before her and explained his desire.

SB 9.9.4 — Mother Ganges replied: When I fall from the sky to the surface of the planet earth, the water will certainly be very forceful. Who will sustain that force? If I am not sustained, I shall pierce the surface of the earth and go down to Rasātala, the Pātāla area of the universe.

SB 9.9.5 — O King, I do not wish to go down to the planet earth, for there the people in general will bathe in my water to cleanse themselves of the reactions of their sinful deeds. When all these sinful reactions accumulate in me, how shall I become free from them? You must consider this very carefully.

SB 9.9.6 — Bhagīratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

SB 9.9.7 — Like a cloth woven of threads extending for its length and breadth, this entire universe, in all its latitude and longitude, is situated under different potencies of the Supreme Personality of Godhead. Lord Śiva is the incarnation of the Lord, and thus he represents the Supersoul in the embodied soul. He can sustain your forceful waves on his head.

SB 9.9.8 — After saying this, Bhagīratha satisfied Lord Śiva by performing austerities. O King Parīkṣit, Lord Śiva was very quickly satisfied with Bhagīratha.

SB 9.9.9 — When King Bhagīratha approached Lord Śiva and requested him to sustain the forceful waves of the Ganges, Lord Śiva accepted the proposal by saying, "Let it be so." Then, with great attention, he sustained the Ganges on his head, for the water of the Ganges is purifying, having emanated from the toes of Lord Viṣṇu.

SB 9.9.10 — The great and saintly king Bhagīratha brought the Ganges, which can deliver all the fallen souls, to that place on earth where the bodies of his forefathers lay burnt to ashes.

SB 9.9.11 — Bhagīratha mounted a swift chariot and drove before mother Ganges, who followed him, purifying many countries, until they reached the ashes of Bhagīratha's forefathers, the sons of Sagara, who were thus sprinkled with water from the Ganges.

SB 9.9.12 — Because the sons of Sagara Mahārāja had offended a great personality, the heat of their bodies had increased, and they were burnt to ashes. But simply by being sprinkled with

water from the Ganges, all of them became eligible to go to the heavenly planets. What then is to be said of those who use the water of mother Ganges to worship her?

SB 9.9.13 — Simply by having water from the Ganges come in contact with the ashes of their burnt bodies, the sons of Sagara Mahārāja were elevated to the heavenly planets. Therefore, what is to be said of a devotee who worships mother Ganges faithfully with a determined vow? One can only imagine the benefit that accrues to such a devotee.

SB 9.9.14 — Because mother Ganges emanates from the lotus toe of the Supreme Personality of Godhead, Anantadeva, she is able to liberate one from material bondage. Therefore whatever is described herewith about her is not at all wonderful.

SB 9.9.15 — Great sages, completely freed from material lusty desires, devote their minds fully to the service of the Lord. Such persons are liberated from material bondage without difficulty, and they become transcendentally situated, acquiring the spiritual quality of the Lord. This is the glory of the Supreme Personality of Godhead.

SB 9.9.16-17 — Bhagīratha had a son named Śruta, whose son was Nābha. This son was different from the Nābha previously described. Nābha had a son named Sindhudvīpa, from Sindhudvīpa came Ayutāyu, and from Ayutāyu came Ṛtūparṇa, who became a friend of Nalarāja. Ṛtūparṇa taught Nalarāja the art of gambling, and Nalarāja gave Ṛtūparṇa lessons in controlling and maintaining horses. The son of Ṛtūparṇa was Sarvakāma.

SB 9.9.18 — Sarvakāma had a son named Sudāsa, whose son, known as Saudāsa, was the husband of Damayantī. Saudāsa is sometimes known as Mitrasaha or Kalmāṣapāda. Because of his own misdeed, Mitrasaha was sonless and was cursed by Vasiṣṭha to become a man-eater [Rākṣasa].

SB 9.9.19 — King Parīkṣit said: O Śukadeva Gosvāmī, why did Vasiṣṭha, the spiritual master of Saudāsa, curse that great soul? I wish to know of this. If it is not a confidential matter, please describe it to me.

SB 9.9.20-21 — Śukadeva Gosvāmī said: Once Saudāsa went to live in the forest, where he killed a man-eater [Rākṣasa] but forgave and released the man-eater's brother. That brother, however, decided to take revenge. Thinking to harm the King, he became the cook at the King's house. One day, the King's spiritual master, Vasiṣṭha Muni, was invited for dinner, and the Rākṣasa cook served him human flesh.

SB 9.9.22 — While examining the food given to him, Vasiṣṭha Muni, by his mystic power, could understand that it was unfit to eat, being the flesh of a human being. He was very angry at this and immediately cursed Saudāsa to become a man-eater.

SB 9.9.23-24 — When Vasiṣṭha understood that the human flesh had been served by the Rākṣasa, not by the King, he undertook twelve years of austerity to cleanse himself for having cursed the faultless King. Meanwhile, King Saudāsa took water and chanted the śapa-mantra, preparing to curse Vasiṣṭha, but his wife, Madayantī, forbade him to do so. Then the King saw that the ten directions, the sky and the surface of the globe were full of living entities everywhere.

SB 9.9.25 — Saudāsa thus acquired the propensity of a man-eater and received on his leg a black spot, for which he was known as Kalmāṣapāda. Once King Kalmāṣapāda saw a brāhmaṇa couple engaged in sexual intercourse in the forest.

SB 9.9.26-27 — Being influenced by the propensity of a Rākṣasa and being very hungry, King Saudāsa seized the brāhmaṇa. Then the poor woman, the brāhmaṇa's wife, said to the King: O hero, you are not actually a man-eater; rather, you are among the descendants of Mahārāja Ikṣvāku. Indeed, you are a great fighter, the husband of Madayantī. You should not act irreligiously in this way. I desire to have a son. Please, therefore, return my husband, who has not yet impregnated me.

SB 9.9.28 — O King, O hero, this human body is meant for universal benefits. If you kill this body untimely, you will kill all the benefits of human life.

SB 9.9.29 — Here is a learned, highly qualified brāhmaṇa, engaged in performing austerity and eagerly desiring to worship the Supreme Lord, the Supersoul who lives within the core of the heart in all living entities.

SB 9.9.30 — My lord, you are completely aware of the religious principles. As a son never deserves to be killed by his father, here is a brāhmaṇa who should be protected by the king, and never killed. How does he deserve to be killed by a rājarṣi like you?

SB 9.9.31 — You are well known and worshiped in learned circles. How dare you kill this brāhmaṇa, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow.

SB 9.9.32 — Without my husband, I cannot live for a moment. If you want to eat my husband, it would be better to eat me first, for without my husband I am as good as a dead body.

SB 9.9.33 — Being condemned by the curse of Vasiṣṭha, King Saudāsa devoured the brāhmaṇa, exactly as a tiger eats its prey. Even though the brāhmaṇa's wife spoke so pitiably, Saudāsa was unmoved by her lamentation.

SB 9.9.34 — When the chaste wife of the brāhmaṇa saw that her husband, who was about to discharge semen, had been eaten by the man-eater, she was overwhelmed with grief and lamentation. Thus she angrily cursed the King.

SB 9.9.35 — O foolish, sinful person, because you have eaten my husband when I was sexually inclined and desiring to have the seed of a child, I shall also see you die when you attempt to discharge semen in your wife. In other words, whenever you attempt to sexually unite with your wife, you shall die.

SB 9.9.36 — Thus the wife of the brāhmaṇa cursed King Saudāsa, known as Mitrasaha. Then, being inclined to go with her husband, she set fire to her husband's bones, fell into the fire herself, and went with him to the same destination.

SB 9.9.37 — After twelve years, when King Saudāsa was released from the curse by Vasiṣṭha, he wanted to have sexual intercourse with his wife. But the Queen reminded him about the curse by the brāhmaṇī, and thus he was checked from sexual intercourse.

SB 9.9.38 — After being thus instructed, the King gave up the future happiness of sexual intercourse and by destiny remained sonless. Later, with the King's permission, the great saint Vasiṣṭha begot a child in the womb of Madayantī.

SB 9.9.39 — Madayantī bore the child within the womb for seven years and did not give birth. Therefore Vasiṣṭha struck her abdomen with a stone, and then the child was born. Consequently, the child was known as Aśmaka ["the child born of a stone"].

SB 9.9.40 — From Aśmaka, Bālika took birth. Because Bālika was surrounded by women and was therefore saved from the anger of Paraśurāma, he was known as Nārīkavaca ["one who is protected by women"]. When Paraśurāma vanquished all the kṣatriyas, Bālika became the progenitor of more kṣatriyas. Therefore he was known as Mūlaka, the root of the kṣatriya dynasty.

SB 9.9.41 — From Bālika came a son named Daśaratha, from Daśaratha came a son named Aiḍaviḍi, and from Aiḍaviḍi came King Viśvasaha. The son of King Viśvasaha was the famous Mahārāja Khaṭvāṅga.

SB 9.9.42 — King Khaṭvāṅga was unconquerable in any fight. Requested by the demigods to join them in fighting the demons, he won victory, and the demigods, being very pleased, wanted to give him a benediction. The King inquired from them about the duration of his life and was informed that he had only one moment more. Thus he immediately left his palace and went to his own residence, where he engaged his mind fully on the lotus feet of the Lord.

SB 9.9.43 — Mahārāja Khaṭvāṅga thought: Not even my life is dearer to me than the brahminical culture and the brāhmaṇas, who are worshiped by my family. What then is to be said of my kingdom, land, wife, children and opulence? Nothing is dearer to me than the brāhmaṇas.

SB 9.9.44 — I was never attracted, even in my childhood, by insignificant things or irreligious principles. I did not find anything more substantial than the Supreme Personality of Godhead.

SB 9.9.45 — The demigods, the directors of the three worlds, wanted to give me whatever benediction I desired. I did not want their benedictions, however, because I am interested in the Supreme Personality of Godhead, who created everything in this material world. I am more interested in the Supreme Personality of Godhead than in all material benedictions.

SB 9.9.46 — Even though the demigods have the advantages of being situated in the higher planetary system, their minds, senses and intelligence are agitated by material conditions. Therefore, even such elevated persons fail to realize the Supreme Personality of Godhead, who is eternally situated in the core of the heart. What then is to be said of others, such as human beings, who have fewer advantages?

SB 9.9.47 — Therefore I should now give up my attachment for things created by the external energy of the Supreme Personality of Godhead. I should engage in thought of the Lord and should thus surrender unto Him. This material creation, having been created by the external energy of the Lord, is like an imaginary town visualized on a hill or in a forest. Every conditioned soul has a natural attraction and attachment for material things, but one must simply give up this attachment and surrender unto the Supreme Personality of Godhead.

SB 9.9.48 — Thus Mahārāja Khaṭvāṅga, by his advanced intelligence in rendering service to the Lord, gave up false identification with the body full of ignorance. In his original position of eternal servitorship, he engaged himself in rendering service to the Lord.

SB 9.9.49 — The Supreme Personality of Godhead, Vāsudeva, Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees.

SB 9.10: The Pastimes of the Supreme Lord, Rāmacandra

SB 9.10.1 — Śukadeva Gosvāmī said: The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.

SB 9.10.2 — Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

SB 9.10.3 — O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

SB 9.10.4 — To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

SB 9.10.5 — In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

SB 9.10.6-7 — O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the

chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.

SB 9.10.8 — Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

SB 9.10.9 — While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.

SB 9.10.10 — O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

SB 9.10.11 — When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

SB 9.10.12 — Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jaṭāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.

SB 9.10.13 — After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

SB 9.10.14 — O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

SB 9.10.15 — My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

SB 9.10.16 — Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhīṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

SB 9.10.17 — After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

SB 9.10.18 — When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

SB 9.10.19 — Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛṣṭis, śakti arrows, khaḍgas and tomaras.

SB 9.10.20 — Aṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.

SB 9.10.21 — Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

SB 9.10.22 — Lord Rāmacandra said to Rāvaṇa: You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

SB 9.10.23 — After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

SB 9.10.24 — Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

SB 9.10.25 — Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their respective husbands and cried piteously in voices appealing to everyone.

SB 9.10.26 — O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

SB 9.10.27 — O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

SB 9.10.28 — O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

SB 9.10.29 — Śrī Śukadeva Gosvāmī said: Vibhīṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.

SB 9.10.30 — Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Siṁśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.

SB 9.10.31 — Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

SB 9.10.32 — After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

SB 9.10.33 — When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

SB 9.10.34 — Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

SB 9.10.35-38 — When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were

decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

SB 9.10.39-40 — After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned brāhmaṇas and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

SB 9.10.41 — The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

SB 9.10.42-43 — O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Ṛkṣas, carried a golden shield.

SB 9.10.44 — O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

SB 9.10.45-46 — Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

SB 9.10.47 — Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

SB 9.10.48 — The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly

members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

SB 9.10.49 — Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

SB 9.10.50 — Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of varṇa and āśrama, accepted Him as their father.

SB 9.10.51 — Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

SB 9.10.52 — O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

SB 9.10.53 — When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

SB 9.10.54 — Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

SB 9.10.55 — Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

SB 9.11: Lord Rāmacandra Rules the World

SB 9.11.1 — Śukadeva Gosvāmī said: Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an ācārya and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

SB 9.11.2 — Lord Rāmacandra gave the entire east to the hotā priest, the entire south to the brahmā priest, the west to the adhvaryu priest, and the north to the udgātā priest, the reciter of the Sāma Veda. In this way, He donated His kingdom.

SB 9.11.3 — Thereafter, thinking that because the brāhmaṇas have no material desires they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

SB 9.11.4 — After thus giving everything in charity to the brāhmaṇas, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

SB 9.11.5 — All the brāhmaṇas who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the brāhmaṇas. Thus with melted hearts they returned all the property received from Him and spoke as follows.

SB 9.11.6 — O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

SB 9.11.7 — O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

SB 9.11.8 — Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

SB 9.11.9 — [Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

SB 9.11.10 — Śukadeva Gosvāmī said: Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

SB 9.11.11 — When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

SB 9.11.12 — O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

SB 9.11.13-14 — Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.

SB 9.11.15 — Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

SB 9.11.16 — After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

SB 9.11.17 — The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

SB 9.11.18 — After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

SB 9.11.19 — After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṇṭha planet beyond the brahmajyoti.

SB 9.11.20 — Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is

always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

SB 9.11.21 — Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

SB 9.11.22 — Lord Rāmacandra returned to His abode, to which bhakti-yogīs are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

SB 9.11.23 — O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

SB 9.11.24 — Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?

SB 9.11.25 — Śukadeva Gosvāmī replied: After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

SB 9.11.26 — During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

SB 9.11.27 — The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

SB 9.11.28 — Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel-nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

SB 9.11.29 — Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

SB 9.11.30 — Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

SB 9.11.31-34 — Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of vaidūrya-maṇi, the floor was made of highly polished marakata-maṇi, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

SB 9.11.35 — Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

SB 9.11.36 — Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

SB 9.12: The Dynasty of Kuśa, the Son of Lord Rāmacandra

SB 9.12.1 — Śukadeva Gosvāmī said: The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

SB 9.12.2 — The son of Kṣemadhanvā was Devānīka, Devānīka's son was Anīha, Anīha's son was Pāriyātra, and Pāriyātra's son was Balasthala. The son of Balasthala was Vajranābha, who was said to have been born from the effulgence of the sun-god.

SB 9.12.3-4 — The son of Vajranābha was Sagaṇa, and his son was Vidhṛti. The son of Vidhṛti was Hiraṇyanābha, who became a disciple of Jaimini and became a great ācārya of mystic yoga. It is from Hiraṇyanābha that the great saint Yājñavalkya learned the highly elevated system of mystic yoga known as ādhyātma-yoga, which can loosen the knots of material attachment in the heart.

SB 9.12.5 — The son of Hiraṇyanābha was Puṣpa, and the son of Puṣpa was Dhruvasandhi. The son of Dhruvasandhi was Sudarśana, whose son was Agnivarṇa. The son of Agnivarṇa was named Śīghra, and his son was Maru.

SB 9.12.6 — Having achieved perfection in the power of mystic yoga, Maru still lives in a place known as Kalāpa-grāma. At the end of Kali-yuga, he will revive the lost Sūrya dynasty by begetting a son.

SB 9.12.7 — From Maru was born a son named Prasuśruta, from Prasuśruta came Sandhi, from Sandhi came Amarṣaṇa, and from Amarṣaṇa a son named Mahasvān. From Mahasvān, Viśvabāhu took his birth.

SB 9.12.8 — From Viśvabāhu came a son named Prasenajit, from Prasenajit came Takṣaka, and from Takṣaka came Bṛhadbala, who was killed in a fight by your father.

SB 9.12.9 — All these kings in the dynasty of Ikṣvāku have passed away. Now please listen as I describe the kings who will be born in the future. From Bṛhadbala will come Bṛhadraṇa.

SB 9.12.10 — The son of Bṛhadraṇa will be Ūrukriya, who will have a son named Vatsavṛddha. Vatsavṛddha will have a son named Prativyoma, and Prativyoma will have a son named Bhānu, from whom Divāka, a great commander of soldiers, will take birth.

SB 9.12.11 — Thereafter, from Divāka will come a son named Sahadeva, and from Sahadeva a great hero named Bṛhadaśva. From Bṛhadaśva will come Bhānumān, and from Bhānumān will come Pratīkāśva. The son of Pratīkāśva will be Supratīka.

SB 9.12.12 — Thereafter, from Supratīka will come Marudeva; from Marudeva, Sunakṣatra; from Sunakṣatra, Puṣkara; and from Puṣkara, Antarikṣa. The son of Antarikṣa will be Sutapā, and his son will be Amitrajit.

SB 9.12.13 — From Amitrajit will come a son named Bṛhadrāja, from Bṛhadrāja will come Barhi, and from Barhi will come Kṛtañjaya. The son of Kṛtañjaya will be known as Raṇañjaya, and from him will come a son named Sañjaya.

SB 9.12.14 — From Sañjaya will come Śākya, from Śākya will come Śuddhoda, and from Śuddhoda will come Lāṅgala. From Lāṅgala will come Prasenajit, and from Prasenajit, Kṣudraka.

SB 9.12.15 — From Kṣudraka will come Raṇaka, from Raṇaka will come Suratha, and from Suratha will come Sumitra, ending the dynasty. This is a description of the dynasty of Bṛhadbala.

SB 9.12.16 — The last king in the dynasty of Ikṣvāku will be Sumitra; after Sumitra there will be no more sons in the dynasty of the sun-god, and thus the dynasty will end.

SB 9.13: The Dynasty of Mahārāja Nimi

SB 9.13.1 — Śrīla Śukadeva Gosvāmī said: After beginning sacrifices, Mahārāja Nimi, the son of Ikṣvāku, requested the great sage Vasiṣṭha to take the post of chief priest. At that time, Vasiṣṭha replied, "My dear Mahārāja Nimi, I have already accepted the same post in a sacrifice begun by Lord Indra."

SB 9.13.2 — "I shall return here after finishing the yajña for Indra. Kindly wait for me until then." Mahārāja Nimi remained silent, and Vasiṣṭha began to perform the sacrifice for Lord Indra.

SB 9.13.3 — Mahārāja Nimi, being a self-realized soul, considered that this life is flickering. Therefore, instead of waiting long for Vasiṣṭha, he began performing the sacrifice with other priests.

SB 9.13.4 — After completing the sacrificial performance for King Indra, the spiritual master Vasiṣṭha returned and found that his disciple Mahārāja Nimi had disobeyed his instructions. Thus Vasiṣṭha cursed him, saying, "May the material body of Nimi, who considers himself learned, immediately fall."

SB 9.13.5 — For unnecessarily cursing him when he had committed no offense, Mahārāja Nimi countercursed his spiritual master. "For the sake of getting contributions from the King of heaven," he said, "you have lost your religious intelligence. Therefore I pronounce this curse: your body also will fall."

SB 9.13.6 — After saying this, Mahārāja Nimi, who was expert in the science of spiritual knowledge, gave up his body. Vasiṣṭha, the great-grandfather, gave up his body also, but through the semen discharged by Mitra and Varuṇa when they saw Urvaśī, he was born again.

SB 9.13.7 — During the performance of the yajña, the body relinquished by Mahārāja Nimi was preserved in fragrant substances, and at the end of the Satra-yāga the great saints and brāhmaṇas made the following request to all the demigods assembled there.

SB 9.13.8 — "If you are satisfied with this sacrifice and if you are actually able to do so, kindly bring Mahārāja Nimi back to life in this body." The demigods said yes to this request by the sages, but Mahārāja Nimi said, "Please do not imprison me again in a material body."

SB 9.13.9 — Mahārāja Nimi continued: Māyāvādīs generally want freedom from accepting a material body because they fear having to give it up again. But devotees whose intelligence is always filled with the service of the Lord are unafraid. Indeed, they take advantage of the body to render transcendental loving service.

SB 9.13.10 — I do not wish to accept a material body, for such a body is the source of all distress, lamentation and fear, everywhere in the universe, just as it is for a fish in the water, which lives always in anxiety because of fear of death.

SB 9.13.11 — The demigods said: Let Mahārāja Nimi live without a material body. Let him live in a spiritual body as a personal associate of the Supreme Personality of Godhead, and, according to his desire, let him be manifest or unmanifest to common materially embodied people.

SB 9.13.12 — Thereafter, to save the people from the danger of an unregulated government, the sages churned Mahārāja Nimi's material body, from which, as a result, a son was born.

SB 9.13.13 — Because he was born in an unusual way, the son was called Janaka, and because he was born from the dead body of his father, he was known as Vaideha. Because he was born from the churning of his father's material body, he was known as Mithila, and because he constructed a city as King Mithila, the city was called Mithilā.

SB 9.13.14 — O King Parīkṣit, from Mithila came a son named Udāvasu; from Udāvasu, Nandivardhana; from Nandivardhana, Suketu; and from Suketu, Devarāta.

SB 9.13.15 — From Devarāta came a son named Bṛhadratha and from Bṛhadratha a son named Mahāvīrya, who became the father of Sudhṛti. The son of Sudhṛti was known as Dhṛṣṭaketu, and from Dhṛṣṭaketu came Haryaśva. From Haryaśva came a son named Maru.

SB 9.13.16 — The son of Maru was Pratīpaka, and the son of Pratīpaka was Kṛtaratha. From Kṛtaratha came Devamīḍha; from Devamīḍha, Viśruta; and from Viśruta, Mahādhṛti.

SB 9.13.17 — From Mahādhṛti was born a son named Kṛtirāta, from Kṛtirāta was born Mahāromā, from Mahāromā came a son named Svarṇaromā, and from Svarṇaromā came Hrasvaromā.

SB 9.13.18 — From Hrasvaromā came a son named Śīradhvaja [also called Janaka]. When Śīradhvaja was plowing a field, from the front of his plow [śīra] appeared a daughter named Sītādevī, who later became the wife of Lord Rāmacandra. Thus he was known as Śīradhvaja.

SB 9.13.19 — The son of Śīradhvaja was Kuśadhvaja, and the son of Kuśadhvaja was King Dharmadhvaja, who had two sons, namely Kṛtadhvaja and Mitadhvaja.

SB 9.13.20-21 — O Mahārāja Parīkṣit, the son of Kṛtadhvaja was Keśidhvaja, and the son of Mitadhvaja was Khāṇḍikya. The son of Kṛtadhvaja was expert in spiritual knowledge, and the son of Mitadhvaja was expert in Vedic ritualistic ceremonies. Khāṇḍikya fled in fear of Keśidhvaja. The son of Keśidhvaja was Bhānumān, and the son of Bhānumān was Śatadyumna.

SB 9.13.22 — The son of Śatadyumna was named Śuci. From Śuci, Sanadvāja was born, and from Sanadvāja came a son named Ūrjaketu. The son of Ūrjaketu was Aja, and the son of Aja was Purujit.

SB 9.13.23 — The son of Purujit was Ariṣṭanemi, and his son was Śrutāyu. Śrutāyu begot a son named Supārśvaka, and Supārśvaka begot Citraratha. The son of Citraratha was Kṣemādhi, who became the king of Mithilā.

SB 9.13.24 — The son of Kṣemādhi was Samaratha, and his son was Satyaratha. The son of Satyaratha was Upaguru, and the son of Upaguru was Upagupta, a partial expansion of the fire-god.

SB 9.13.25 — The son of Upagupta was Vasvananta, the son of Vasvananta was Yuyudha, the son of Yuyudha was Subhāṣaṇa, and the son of Subhāṣaṇa was Śruta. The son of Śruta was Jaya, from whom there came Vijaya. The son of Vijaya was Ṛta.

SB 9.13.26 — The son of Ṛta was Śunaka, the son of Śunaka was Vītahavya, the son of Vītahavya was Dhṛti, and the son of Dhṛti was Bahulāśva. The son of Bahulāśva was Kṛti, and his son was Mahāvaśī.

SB 9.13.27 — Śukadeva Gosvāmī said: My dear King Parīkṣit, all the kings of the dynasty of Mithila were completely in knowledge of their spiritual identity. Therefore, even though staying at home, they were liberated from the duality of material existence.

SB 9.14: King Purūravā Enchanted by Urvaśī

SB 9.14.1 — Śrīla Śukadeva Gosvāmī said to Mahārāja Parīkṣit: O King, thus far you have heard the description of the dynasty of the sun-god. Now hear the most glorious and purifying description of the dynasty of the moon-god. This description mentions kings like Aila [Purūravā] of whom it is glorious to hear.

SB 9.14.2 — Lord Viṣṇu [Garbhodakaśāyī Viṣṇu] is also known as Sahasra-śīrṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father.

SB 9.14.3 — From Atri's tears of jubilation was born a son named Soma, the moon, who was full of soothing rays. Lord Brahmā appointed him the director of the brāhmaṇas, drugs and luminaries.

SB 9.14.4 — After conquering the three worlds [the upper, middle and lower planetary systems], Soma, the moon-god, performed a great sacrifice known as the Rājasūya-yajña. Because he was very much puffed up, he forcibly kidnapped Bṛhaspati's wife, whose name was Tārā.

SB 9.14.5 — Although requested again and again by Bṛhaspati, the spiritual master of the demigods, Soma did not return Tārā. This was due to his false pride. Consequently, a fight ensued between the demigods and the demons.

SB 9.14.6 — Because of enmity between Bṛhaspati and Śukra, Śukra took the side of the moon-god and was joined by the demons. But Lord Śiva, because of affection for the son of his spiritual master, joined the side of Bṛhaspati and was accompanied by all the ghosts and hobgoblins.

SB 9.14.7 — King Indra, accompanied by all kinds of demigods, joined the side of Bṛhaspati. Thus there was a great fight, destroying both demons and demigods, only for the sake of Tārā, Bṛhaspati's wife.

SB 9.14.8 — When Lord Brahmā was fully informed by Aṅgirā about the entire incident, he severely chastised the moon-god, Soma. Thus Lord Brahmā delivered Tārā to her husband, who could then understand that she was pregnant.

SB 9.14.9 — Bṛhaspati said: You foolish woman, your womb, which was meant for me to impregnate, has been impregnated by someone other than me. Immediately deliver your child! Immediately deliver it! Be assured that after the child is delivered, I shall not burn you to ashes. I know that although you are unchaste, you wanted a son. Therefore I shall not punish you.

SB 9.14.10 — Śukadeva Gosvāmī continued: By Bṛhaspati's order, Tārā, who was very much ashamed, immediately gave birth to the child, who was very beautiful, with a golden bodily hue. Both Bṛhaspati and the moon-god, Soma, desired the beautiful child.

SB 9.14.11 — Fighting again broke out between Bṛhaspati and the moon-god, both of whom claimed, "This is my child, not yours!" All the saints and demigods present asked Tārā whose child the newborn baby actually was, but because she was ashamed she could not immediately answer.

SB 9.14.12 — The child then became very angry and demanded that his mother immediately tell the truth. "You unchaste woman," he said, "what is the use of your unnecessary shame? Why do you not admit your fault? Immediately tell me about your faulty behavior."

SB 9.14.13 — Lord Brahmā then brought Tārā to a secluded place, and after pacifying her he asked to whom the child actually belonged. She replied very slowly, "This is the son of Soma, the moon-god." Then the moon-god immediately took charge of the child.

SB 9.14.14 — O Mahārāja Parīkṣit, when Lord Brahmā saw that the child was deeply intelligent, he gave the child the name Budha. The moon-god, the ruler of the stars, enjoyed great jubilation because of this son.

SB 9.14.15-16 — Thereafter, from Budha, through the womb of Ilā, a son was born named Purūravā, who was described in the beginning of the Ninth Canto. When his beauty, personal qualities, magnanimity, behavior, wealth and power were described by Nārada in the court of Lord Indra, the celestial woman Urvaśī was attracted to him. Pierced by the arrow of Cupid, she thus approached him.

SB 9.14.17-18 — Having been cursed by Mitra and Varuṇa, the celestial woman Urvaśī had acquired the habits of a human being. Therefore, upon seeing Purūravā, the best of males, whose beauty resembled that of Cupid, she controlled herself and then approached him. When King Purūravā saw Urvaśī, his eyes became jubilant in the ecstasy of joy, and the hairs on his body stood on end. With mild, pleasing words, he spoke to her as follows.

SB 9.14.19 — King Purūravā said: O most beautiful woman, you are welcome. Please sit here and tell me what I can do for you. You may enjoy with me as long as you desire. Let us pass our life happily in a sexual relationship.

SB 9.14.20 — Urvaśī replied: O most handsome man, who is the woman whose mind and sight would not be attracted by you? If a woman takes shelter of your chest, she cannot refuse to enjoy with you in a sexual relationship.

SB 9.14.21 — My dear King Purūravā, please give protection to these two lambs, who have fallen down with me. Although I belong to the heavenly planets and you belong to earth, I shall certainly enjoy sexual union with you. I have no objection to accepting you as my husband, for you are superior in every respect.

SB 9.14.22 — Urvaśī said: "My dear hero, only preparations made in ghee [clarified butter] will be my eatables, and I shall not want to see you naked at any time, except at the time of sexual intercourse." The great-minded King Purūravā accepted these proposals.

SB 9.14.23 — Purūravā replied: O beautiful one, your beauty is wonderful and your gestures are also wonderful. Indeed, you are attractive to all human society. Therefore, since you have come of your own accord from the heavenly planets, who on earth would not agree to serve a demigoddess such as you.

SB 9.14.24 — Śukadeva Gosvāmī continued: The best of human beings, Purūravā, began freely enjoying the company of Urvaśī, who engaged in sexual activities with him in many celestial places, such as Caitraratha and Nandana-kānana, where the demigods enjoy.

SB 9.14.25 — Urvaśī's body was as fragrant as the saffron of a lotus. Being enlivened by the fragrance of her face and body, Purūravā enjoyed her company for many days with great jubilation.

SB 9.14.26 — Not seeing Urvaśī in his assembly, the King of heaven, Lord Indra, said, "Without Urvaśī my assembly is no longer beautiful." Considering this, he requested the Gandharvas to bring her back to his heavenly planet.

SB 9.14.27 — Thus the Gandharvas came to earth, and at midnight, when everything was dark, they appeared in the house of Purūravā and stole the two lambs entrusted to the King by his wife, Urvaśī.

SB 9.14.28 — Urvaśī treated the two lambs like her own sons. Therefore, when they were being taken by the Gandharvas and began crying, Urvaśī heard them and rebuked her husband. "Now

I am being killed," she said, "under the protection of an unworthy husband, who is a coward and a eunuch although he thinks himself a great hero."

SB 9.14.29 — "Because I depended on him, the plunderers have deprived me of my two sons the lambs, and therefore I am now lost. My husband lies down at night in fear, exactly like a woman, although he appears to be a man during the day."

SB 9.14.30 — Purūravā, stricken by the sharp words of Urvaśī like an elephant struck by its driver's pointed rod, became very angry. Not even dressing himself properly, he took a sword in hand and went out naked into the night to follow the Gandharvas who had stolen the lambs.

SB 9.14.31 — After giving up the two lambs, the Gandharvas shone brightly like lightning, thus illuminating the house of Purūravā. Urvaśī then saw her husband returning with the lambs in hand, but he was naked, and therefore she left.

SB 9.14.32 — No longer seeing Urvaśī on his bed, Purūravā was most aggrieved. Because of his great attraction for her, he was very much disturbed. Thus, lamenting, he began traveling about the earth like a madman.

SB 9.14.33 — Once during his travels all over the world, Purūravā saw Urvaśī, accompanied by five companions, on the bank of the Sarasvatī at Kurukṣetra. With jubilation in his face, he then spoke to her in sweet words as follows.

SB 9.14.34 — O my dear wife, O most cruel one, kindly stay, kindly stay. I know that I have never made you happy until now, but you should not give me up for that reason. This is not proper for you. Even if you have decided to give up my company, let us nonetheless talk for some time.

SB 9.14.35 — O goddess, now that you have refused me, my beautiful body will fall down here, and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.

SB 9.14.36 — Urvaśī said: My dear King, you are a man, a hero. Don't be impatient and give up your life. Be sober and don't allow the senses to overcome you like foxes. Don't let the foxes eat you. In other words, you should not be controlled by your senses. Rather, you should know that the heart of a woman is like that of a fox. There is no use making friendship with women.

SB 9.14.37 — Women as a class are merciless and cunning. They cannot tolerate even a slight offense. For their own pleasure they can do anything irreligious, and therefore they do not fear killing even a faithful husband or brother.

SB 9.14.38 — Women are very easily seduced by men. Therefore, polluted women give up the friendship of a man who is their well-wisher and establish false friendship among fools. Indeed, they seek newer and newer friends, one after another.

SB 9.14.39 — O my dear King, you will be able to enjoy with me as my husband at the end of every year, for one night only. In this way you will have other children, one after another.

SB 9.14.40 — Understanding that Urvaśī was pregnant, Purūravā returned to his palace. At the end of the year, there at Kurukṣetra, he again obtained the association of Urvaśī, who was then the mother of a heroic son.

SB 9.14.41 — Having regained Urvaśī at the end of the year, King Purūravā was most jubilant, and he enjoyed her company in sex for one night. But then he was very sorry at the thought of separation from her, so Urvaśī spoke to him as follows.

SB 9.14.42 — Urvaśī said: "My dear King, seek shelter of the Gandharvas, for they will be able to deliver me to you again." In accordance with these words, the King satisfied the Gandharvas by prayers, and the Gandharvas, being pleased with him, gave him an Agnisthālī girl who looked exactly like Urvaśī. Thinking that the girl was Urvaśī, the King began walking with her in the forest, but later he could understand that she was not Urvaśī but Agnisthālī.

SB 9.14.43 — King Purūravā then left Agnisthālī in the forest and returned home, where he meditated all night upon Urvaśī. In the course of his meditation, the Tretā millennium began, and therefore the principles of the three Vedas, including the process of performing yajña to fulfill fruitive activities, appeared within his heart.

SB 9.14.44-45 — When the process of fruitive yajña became manifest within his heart, King Purūravā went to the same spot where he had left Agnisthālī. There he saw that from the womb of a śamī tree, an aśvattha tree had grown. He then took a piece of wood from that tree and made it into two araṇis. Desiring to go to the planet where Urvaśī resided, he chanted mantras, meditating upon the lower araṇi as Urvaśī, the upper one as himself, and the piece of wood between them as his son. In this way he began to ignite a fire.

SB 9.14.46 — From Purūravā's rubbing of the araṇis came a fire. By such a fire one can achieve all success in material enjoyment and be purified in seminal birth, initiation and in the performance of sacrifice, which are invoked with the combined letters a-u-m. Thus the fire was considered the son of King Purūravā.

SB 9.14.47 — By means of that fire, Purūravā, who desired to go to the planet where Urvaśī resided, performed a sacrifice, by which he satisfied the Supreme Personality of Godhead, Hari,

the enjoyer of the results of sacrifice. Thus he worshiped the Lord, who is beyond the perception of the senses and is the reservoir of all the demigods.

SB 9.14.48 — In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra — praṇava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge. The Supreme Personality of Godhead Nārāyaṇa was the only worshipable Deity; there was no recommendation for worship of the demigods. Fire was one only, and the only order of life in human society was known as haṁsa.

SB 9.14.49 — O Mahārāja Parīkṣit, at the beginning of Tretā-yuga, King Purūravā inaugurated a karma-kāṇḍa sacrifice. Thus Purūravā, who considered the yajñic fire his son, was able to go to Gandharvaloka as he desired.

SB 9.15: Paraśurāma, the Lord's Warrior Incarnation

SB 9.15.1 — Śukadeva Gosvāmī continued: O King Parīkṣit, from the womb of Urvaśī, six sons were generated by Purūravā. Their names were Āyu, Śrutāyu, Satyāyu, Raya, Vijaya and Jaya.

SB 9.15.2-3 — The son of Śrutāyu was Vasumān; the son of Satyāyu, Śrutañjaya; the son of Raya, Eka; the son of Jaya, Amita; and the son of Vijaya, Bhīma. The son of Bhīma was Kāñcana; the son of Kāñcana was Hotraka; and the son of Hotraka was Jahnu, who drank all the water of the Ganges in one sip.

SB 9.15.4 — The son of Jahnu was Puru, the son of Puru was Balāka, the son of Balāka was Ajaka, and the son of Ajaka was Kuśa. Kuśa had four sons, named Kuśāmbu, Tanaya, Vasu and Kuśanābha. The son of Kuśāmbu was Gādhi.

SB 9.15.5-6 — King Gādhi had a daughter named Satyavatī, whom a brāhmaṇa sage named Ṛcīka requested from the King to be his wife. King Gādhi, however, regarded Ṛcīka as an unfit husband for his daughter, and therefore he told the brāhmaṇa, "My dear sir, I belong to the dynasty of Kuśa. Because we are aristocratic kṣatriyas, you have to give some dowry for my daughter. Therefore, bring at least one thousand horses, each as brilliant as moonshine and each having one black ear, whether right or left."

SB 9.15.7 — When King Gādhi made this demand, the great sage Ṛcīka could understand the King's mind. Therefore he went to the demigod Varuṇa and brought from him the one thousand horses that Gādhi had demanded. After delivering these horses, the sage married the King's beautiful daughter.

SB 9.15.8 — Thereafter, Ṛcīka Muni's wife and mother-in-law, each desiring a son, requested the Muni to prepare an oblation. Thus Ṛcīka Muni prepared one oblation for his wife with a brāhmaṇa mantra and another for his mother-in-law with a kṣatriya mantra. Then he went out to bathe.

SB 9.15.9 — Meanwhile, because Satyavatī's mother thought that the oblation prepared for her daughter, Ṛcīka's wife, must be better, she asked her daughter for that oblation. Satyavatī therefore gave her own oblation to her mother and ate her mother's oblation herself.

SB 9.15.10 — When the great sage Ṛcīka returned home after bathing and understood what had happened in his absence, he said to his wife, Satyavatī, "You have done a great wrong. Your son will be a fierce kṣatriya, able to punish everyone, and your brother will be a learned scholar in spiritual science."

SB 9.15.11 — Satyavatī, however, pacified Ṛcīka Muni with peaceful words and requested that her son not be like a fierce kṣatriya. Ṛcīka Muni replied, "Then your grandson will be of a kṣatriya spirit." Thus Jamadagni was born as the son of Satyavatī.

SB 9.15.12-13 — Satyavatī later became the sacred river Kauśikī to purify the entire world, and her son, Jamadagni, married Reṇukā, the daughter of Reṇu. By the semen of Jamadagni, many sons, headed by Vasumān, were born from the womb of Reṇukā. The youngest of them was named Rāma, or Paraśurāma.

SB 9.15.14 — Learned scholars accept this Paraśurāma as the celebrated incarnation of Vāsudeva who annihilated the dynasty of Kārtavīrya. Paraśurāma killed all the kṣatriyas on earth twenty-one times.

SB 9.15.15 — When the royal dynasty, being excessively proud because of the material modes of passion and ignorance, became irreligious and ceased to care for the laws enacted by the brāhmaṇas, Paraśurāma killed them. Although their offense was not very severe, he killed them to lessen the burden of the world.

SB 9.15.16 — King Parīkṣit inquired from Śukadeva Gosvāmī: What was the offense that the kṣatriyas who could not control their senses committed before Lord Paraśurāma, the incarnation of the Supreme Personality of Godhead, for which the Lord annihilated the kṣatriya dynasty again and again?

SB 9.15.17-19 — Śukadeva Gosvāmī said: The best of the kṣatriyas, Kārtavīryārjuna, the King of the Haihayas, received one thousand arms by worshiping Dattātreya, the plenary expansion of

the Supreme Personality of Godhead, Nārāyaṇa. He also became undefeatable by enemies and received unobstructed sensory power, beauty, influence, strength, fame and the mystic power by which to achieve all the perfections of yoga, such as aṇimā and laghimā. Thus having become fully opulent, he roamed all over the universe without opposition, just like the wind.

SB 9.15.20 — Once while enjoying in the water of the river Narmadā, the puffed-up Kārtavīryārjuna, surrounded by beautiful women and garlanded with a garland of victory, stopped the flow of the water with his arms.

SB 9.15.21 — Because Kārtavīryārjuna made the water flow in the opposite direction, the camp of Rāvaṇa, which was set up on the bank of the Narmadā near the city of Māhiṣmatī, was inundated. This was unbearable to the ten-headed Rāvaṇa, who considered himself a great hero and could not tolerate Kārtavīryārjuna's power.

SB 9.15.22 — When Rāvaṇa attempted to insult Kārtavīryārjuna in the presence of the women and thus offended him, Kārtavīryārjuna easily arrested Rāvaṇa and put him in custody in the city of Māhiṣmatī, just as one captures a monkey, and then released him neglectfully.

SB 9.15.23 — Once while Kārtavīryārjuna was wandering unengaged in a solitary forest and hunting, he approached the residence of Jamadagni.

SB 9.15.24 — The sage Jamadagni, who was engaged in great austerities in the forest, received the King very well, along with the King's soldiers, ministers and carriers. He supplied all the necessities to worship these guests, for he possessed a kāmadhenu cow that was able to supply everything.

SB 9.15.25 — Kārtavīryārjuna thought that Jamadagni was more powerful and wealthy than himself because of possessing a jewel in the form of the kāmadhenu. Therefore he and his own men, the Haihayas, were not very much appreciative of Jamadagni's reception. On the contrary, they wanted to possess that kāmadhenu, which was useful for the execution of the agnihotra sacrifice.

SB 9.15.26 — Being puffed up by material power, Kārtavīryārjuna encouraged his men to steal Jamadagni's kāmadhenu. Thus the men forcibly took away the crying kāmadhenu, along with her calf, to Māhiṣmatī, Kārtavīryārjuna's capital.

SB 9.15.27 — Thereafter, Kārtavīryārjuna having left with the kāmadhenu, Paraśurāma returned to the āśrama. When Paraśurāma, the youngest son of Jamadagni, heard about Kārtavīryārjuna's nefarious deed, he became as angry as a trampled snake.

SB 9.15.28 — Taking up his fierce chopper, his shield, his bow and a quiver of arrows, Lord Paraśurāma, exceedingly angry, chased Kārtavīryārjuna just as a lion chases an elephant.

SB 9.15.29 — As King Kārtavīryārjuna entered his capital, Māhiṣmatī Purī, he saw Lord Paraśurāma, the best of the Bhṛgu dynasty, coming after him, holding a chopper, shield, bow and arrows. Lord Paraśurāma was covered with a black deerskin, and his matted locks of hair appeared like the sunshine.

SB 9.15.30 — Upon seeing Paraśurāma, Kārtavīryārjuna immediately feared him and sent many elephants, chariots, horses and infantry soldiers equipped with clubs, swords, arrows, ṛṣṭis, śataghnis, śaktis, and many similar weapons to fight against him. Kārtavīryārjuna sent seventeen full akṣauhiṇīs of soldiers to check Paraśurāma. But Lord Paraśurāma alone killed all of them.

SB 9.15.31 — Lord Paraśurāma, being expert in killing the military strength of the enemy, worked with the speed of the mind and the wind, slicing his enemies with his chopper [paraśu]. Wherever he went, the enemies fell, their legs, arms and shoulders being severed, their chariot drivers killed, and their carriers, the elephants and horses, all annihilated.

SB 9.15.32 — By manipulating his axe and arrows, Lord Paraśurāma cut to pieces the shields, flags, bows and bodies of Kārtavīryārjuna's soldiers, who fell on the battlefield, muddying the ground with their blood. Seeing these reverses, Kārtavīryārjuna, infuriated, rushed to the battlefield.

SB 9.15.33 — Then Kārtavīryārjuna, with his one thousand arms, simultaneously fixed arrows on five hundred bows to kill Lord Paraśurāma. But Lord Paraśurāma, the best of fighters, released enough arrows with only one bow to cut to pieces immediately all the arrows and bows in the hands of Kārtavīryārjuna.

SB 9.15.34 — When his arrows were cut to pieces, Kārtavīryārjuna uprooted many trees and hills with his own hands and again rushed strongly toward Lord Paraśurāma to kill him. But Paraśurāma then used his axe with great force to cut off Kārtavīryārjuna's arms, just as one might lop off the hoods of a serpent.

SB 9.15.35-36 — Thereafter, Paraśurāma cut off like a mountain peak the head of Kārtavīryārjuna, who had already lost his arms. When Kārtavīryārjuna's ten thousand sons saw their father killed, they all fled in fear. Then Paraśurāma, having killed the enemy, released the kāmadhenu, which had undergone great suffering, and brought it back with its calf to his residence, where he gave it to his father, Jamadagni.

SB 9.15.37 — Paraśurāma described to his father and brothers his activities in killing Kārtavīryārjuna. Upon hearing of these deeds, Jamadagni spoke to his son as follows.

SB 9.15.38 — O great hero, my dear son Paraśurāma, you have unnecessarily killed the king, who is supposed to be the embodiment of all the demigods. Thus you have committed a sin.

SB 9.15.39 — My dear son, we are all brāhmaṇas and have become worshipable for the people in general because of our quality of forgiveness. It is because of this quality that Lord Brahmā, the supreme spiritual master of this universe, has achieved his post.

SB 9.15.40 — The duty of a brāhmaṇa is to culture the quality of forgiveness, which is illuminating like the sun. The Supreme Personality of Godhead, Hari, is pleased with those who are forgiving.

SB 9.15.41 — My dear son, killing a king who is an emperor is more severely sinful than killing a brāhmaṇa. But now, if you become Kṛṣṇa conscious and worship the holy places, you can atone for this great sin.

SB 9.16: Lord Paraśurāma Destroys the World's Ruling Class

SB 9.16.1 — Śukadeva Gosvāmī said: My dear Mahārāja Parīkṣit, son of the Kuru dynasty, when Lord Paraśurāma was given this order by his father, he immediately agreed, saying, "Let it be so." For one complete year he traveled to holy places. Then he returned to his father's residence.

SB 9.16.2 — Once when Reṇukā, the wife of Jamadagni, went to the bank of the Ganges to get water, she saw the King of the Gandharvas, decorated with a garland of lotuses and sporting in the Ganges with celestial women [Apsarās].

SB 9.16.3 — She had gone to bring water from the Ganges, but when she saw Citraratha, the King of the Gandharvas, sporting with the celestial girls, she was somewhat inclined toward him and failed to remember that the time for the fire sacrifice was passing.

SB 9.16.4 — Later, understanding that the time for offering the sacrifice had passed, Reṇukā feared a curse from her husband. Therefore when she returned she simply put the waterpot before him and stood there with folded hands.

SB 9.16.5 — The great sage Jamadagni understood the adultery in the mind of his wife. Therefore he was very angry and told his sons, "My dear sons, kill this sinful woman!" But the sons did not carry out his order.

SB 9.16.6 — Jamadagni then ordered his youngest son, Paraśurāma, to kill his brothers, who had disobeyed this order, and his mother, who had mentally committed adultery. Lord Paraśurāma, knowing the power of his father, who was practiced in meditation and austerity, killed his mother and brothers immediately.

SB 9.16.7 — Jamadagni, the son of Satyavatī, was very much pleased with Paraśurāma and asked him to take any benediction he liked. Lord Paraśurāma replied, "Let my mother and brothers live again and not remember having been killed by me. This is the benediction I ask."

SB 9.16.8 — Thereafter, by the benediction of Jamadagni, Lord Paraśurāma's mother and brothers immediately came alive and were very happy, as if awakened from sound sleep. Lord Paraśurāma had killed his relatives in accordance with his father's order because he was fully aware of his father's power, austerity and learning.

SB 9.16.9 — My dear King Parīkṣit, the sons of Kārtavīryārjuna, who were defeated by the superior strength of Paraśurāma, never achieved happiness, for they always remembered the killing of their father.

SB 9.16.10 — Once when Paraśurāma left the āśrama for the forest with Vasumān and his other brothers, the sons of Kārtavīryārjuna took the opportunity to approach Jamadagni's residence to seek vengeance for their grudge.

SB 9.16.11 — The sons of Kārtavīryārjuna were determined to commit sinful deeds. Therefore when they saw Jamadagni sitting by the side of the fire to perform yajña and meditating upon the Supreme Personality of Godhead, who is praised by the best of selected prayers, they took the opportunity to kill him.

SB 9.16.12 — With pitiable prayers, Reṇukā, the mother of Paraśurāma and wife of Jamadagni, begged for the life of her husband. But the sons of Kārtavīryārjuna, being devoid of the qualities of kṣatriyas, were so cruel that despite her prayers they forcibly cut off his head and took it away.

SB 9.16.13 — Lamenting in grief for the death of her husband, the most chaste Reṇukā struck her own body with her hands and cried very loudly, "O Rāma, my dear son Rāma!"

SB 9.16.14 — Although the sons of Jamadagni, including Lord Paraśurāma, were a long distance from home, as soon as they heard Reṇukā loudly calling "O Rāma, O my son," they hastily returned to the āśrama, where they saw their father already killed.

SB 9.16.15 — Virtually bewildered by grief, anger, indignation, affliction and lamentation, the sons of Jamadagni cried, "O father, most religious, saintly person, you have left us and gone to the heavenly planets!"

SB 9.16.16 — Thus lamenting, Lord Paraśurāma entrusted his father's dead body to his brothers and personally took up his axe, having decided to put an end to all the kṣatriyas on the surface of the world.

SB 9.16.17 — O King, Lord Paraśurāma then went to Māhiṣmatī, which was already doomed by the sinful killing of a brāhmaṇa. In the midst of that city he made a mountain of heads, severed from the bodies of the sons of Kārtavīryārjuna.

SB 9.16.18-19 — With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture. Because the kṣatriyas, the men of power in government, were performing sinful activities, Lord Paraśurāma, on the plea of retaliating for the murder of his father, rid all the kṣatriyas from the face of the earth twenty-one times. Indeed, in the place known as Samanta-pañcaka he created nine lakes filled with their blood.

SB 9.16.20 — Thereafter, Paraśurāma joined his father's head to the dead body and placed the whole body and head upon kuśa grass. By offering sacrifices, he began to worship Lord Vāsudeva, who is the all-pervading Supersoul of all the demigods and of every living entity.

SB 9.16.21-22 — After completing the sacrifice, Lord Paraśurāma gave the eastern direction to the hotā as a gift, the south to the brahmā, the west to the adhvaryu, the north to the udgātā, and the four corners — northeast, southeast, northwest and southwest — to the other priests. He gave the middle to Kaśyapa and the place known as Āryāvarta to the upadraṣṭā. Whatever remained he distributed among the sadasyas, the associate priests.

SB 9.16.23 — Thereafter, having completed the ritualistic sacrificial ceremonies, Lord Paraśurāma took the bath known as the avabhṛtha-snāna. Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.

SB 9.16.24 — Thus Jamadagni, being worshiped by Lord Paraśurāma, was brought back to life with full remembrance, and he became one of the seven sages in the group of seven stars.

SB 9.16.25 — My dear King Parīkṣit, in the next manvantara the lotus-eyed Personality of Godhead Lord Paraśurāma, the son of Jamadagni, will be a great propounder of Vedic knowledge. In other words, he will be one of the seven sages.

SB 9.16.26 — Lord Paraśurāma still lives as an intelligent brāhmaṇa in the mountainous country known as Mahendra. Completely satisfied, having given up all the weapons of a kṣatriya, he is always worshiped, adored and offered prayers for his exalted character and activities by such celestial beings as the Siddhas, Cāraṇas and Gandharvas.

SB 9.16.27 — In this way the supreme soul, the Supreme Personality of Godhead, the Lord and the supreme controller, descended as an incarnation in the Bhṛgu dynasty and released the universe from the burden of undesirable kings by killing them many times.

SB 9.16.28 — Viśvāmitra, the son of Mahārāja Gādhi, was as powerful as the flames of fire. From the position of a kṣatriya, he achieved the position of a powerful brāhmaṇa by undergoing penances and austerities.

SB 9.16.29 — O King Parīkṣit, Viśvāmitra had 101 sons, of whom the middle one was known as Madhucchandā. In relation to him, all the other sons were celebrated as the Madhucchandās.

SB 9.16.30 — Viśvāmitra accepted the son of Ajīgarta known as Śunaḥśepha, who was born in the Bhṛgu dynasty and was also known as Devarāta, as one of his own sons. Viśvāmitra ordered his other sons to accept Śunaḥśepha as their eldest brother.

SB 9.16.31 — Śunaḥśepha's father sold Śunaḥśepha to be sacrificed as a man-animal in the yajña of King Hariścandra. When Śunaḥśepha was brought into the sacrificial arena, he prayed to the demigods for release and was released by their mercy.

SB 9.16.32 — Although Śunaḥśepha was born in the Bhārgava dynasty, he was greatly advanced in spiritual life, and therefore the demigods involved in the sacrifice protected him. Consequently he was also celebrated as the descendant of Gādhi named Devarāta.

SB 9.16.33 — When requested by their father to accept Śunaḥśepha as the eldest son, the elder fifty of the Madhucchandās, the sons of Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. "May all of you bad sons become mlecchas," he said, "being opposed to the principles of Vedic culture."

SB 9.16.34 — When the elder Madhucchandās were cursed, the younger fifty, along with Madhucchandā himself, approached their father and agreed to accept his proposal. “Dear father,” they said, “we shall abide by whatever arrangement you like.”

SB 9.16.35 — Thus the younger Madhucchandās accepted Śunaḥśepha as their eldest brother and told him, “We shall follow your orders.” Viśvāmitra then said to his obedient sons, “Because you have accepted Śunaḥśepha as your eldest brother, I am very satisfied. By accepting my order, you have made me a father of worthy sons, and therefore I bless all of you to become the fathers of sons also.”

SB 9.16.36 — Viśvāmitra said, “O Kuśikas [descendants of Kauśika], this Devarāta is my son and is one of you. Please obey his orders.” O King Parīkṣit, Viśvāmitra had many other sons, such as Aṣṭaka, Hārīta, Jaya and Kratumān.

SB 9.16.37 — Viśvāmitra cursed some of his sons and blessed the others, and he also adopted a son. Thus there were varieties in the Kauśika dynasty, but among all the sons, Devarāta was considered the eldest.

SB 9.17: The Dynasties of the Sons of Purūravā

SB 9.17.1-3 — Śukadeva Gosvāmī said: From Purūravā came a son named Āyu, whose very powerful sons were Nahuṣa, Kṣatravṛddha, Rajī, Rābha and Anenā. O Mahārāja Parīkṣit, now hear about the dynasty of Kṣatravṛddha. Kṣatravṛddha’s son was Suhotra, who had three sons, named Kāśya, Kuśa and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the Ṛg Veda.

SB 9.17.4 — The son of Kāśya was Kāśi, and his son was Rāṣṭra, the father of Dīrghatama. Dīrghatama had a son named Dhanvantari, who was the inaugurator of the medical science and an incarnation of Lord Vāsudeva, the enjoyer of the results of sacrifices. One who remembers the name of Dhanvantari can be released from all disease.

SB 9.17.5 — The son of Dhanvantari was Ketumān, and his son was Bhīmaratha. The son of Bhīmaratha was Divodāsa, and the son of Divodāsa was Dyumān, also known as Pratardana.

SB 9.17.6 — Dyumān was also known as Śatrujit, Vatsa, Ṛtadhvaja and Kuvalayāśva. From him were born Alarka and other sons.

SB 9.17.7 — Alarka, the son of Dyumān, reigned over the earth for sixty-six thousand years, my dear King Parīkṣit. No one other than him has reigned over the earth for so long as a young man.

SB 9.17.8 — From Alarka came a son named Santati, and his son was Sunītha. The son of Sunītha was Niketana, the son of Niketana was Dharmaketu, and the son of Dharmaketu was Satyaketu.

SB 9.17.9 — O King Parīkṣit, from Satyaketu came a son named Dhṛṣṭaketu, and from Dhṛṣṭaketu came Sukumāra, the emperor of the entire world. From Sukumāra came a son named Vītihotra; from Vītihotra, Bharga; and from Bharga, Bhārgabhūmi.

SB 9.17.10 — O Mahārāja Parīkṣit, all of these kings were descendants of Kāśi, and they could also be called descendants of Kṣatravṛddha. The son of Rābha was Rabhasa, from Rabhasa came Gambhīra, and from Gambhīra came a son named Akriya.

SB 9.17.11 — The son of Akriya was known as Brahmavit, O King. Now hear about the descendants of Anenā. From Anenā came a son named Śuddha, and his son was Śuci. The son of Śuci was Dharmasārathi, also called Citrakṛt.

SB 9.17.12 — From Citrakṛt was born a son named Śāntaraja, a self-realized soul who performed all kinds of Vedic ritualistic ceremonies and therefore did not beget any progeny. The sons of Rajī were five hundred, all very powerful.

SB 9.17.13 — On the request of the demigods, Rajī killed the demons and thus returned the kingdom of heaven to Lord Indra. But Indra, fearing such demons as Prahlāda, returned the kingdom of heaven to Rajī and surrendered himself at Rajī's lotus feet.

SB 9.17.14 — Upon Rajī's death, Indra begged Rajī's sons for the return of the heavenly planet. They did not return it, however, although they agreed to return Indra's shares in ritualistic ceremonies.

SB 9.17.15 — Thereafter, Bṛhaspati, the spiritual master of the demigods, offered oblations in the fire so that the sons of Rajī would fall from moral principles. When they fell, Lord Indra killed them easily because of their degradation. Not a single one of them remained alive.

SB 9.17.16 — From Kuśa, the grandson of Kṣatravṛddha, was born a son named Prati. The son of Prati was Sañjaya, and the son of Sañjaya was Jaya. From Jaya, Kṛta was born, and from Kṛta, King Haryabala.

SB 9.17.17 — From Haryabala came a son named Sahadeva, and from Sahadeva came Hīna. The son of Hīna was Jayasena, and the son of Jayasena was Saṅkṛti. The son of Saṅkṛti was the

powerful and expert fighter named Jaya. These kings were the members of the Kṣatravṛddha dynasty. Now let me describe to you the dynasty of Nahuṣa.

SB 9.18: King Yayāti Regains His Youth

SB 9.18.1 — Śukadeva Gosvāmī said: O King Parīkṣit, as the embodied soul has six senses, King Nahuṣa had six sons, named Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti.

SB 9.18.2 — When one enters the post of king or head of the government, one cannot understand the meaning of self-realization. Knowing this, Yati, the eldest son of Nahuṣa, did not accept the power to rule, although it was offered by his father.

SB 9.18.3 — Because Nahuṣa, the father of Yayāti, molested Indra's wife, Śacī, who then complained to Agastya and other brāhmaṇas, these saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the status of a python. Consequently, Yayāti became the king.

SB 9.18.4 — King Yayāti had four younger brothers, whom he allowed to rule the four directions. Yayāti himself married Devayānī, the daughter of Śukrācārya, and Śarmiṣṭhā, the daughter of Vṛṣaparvā, and ruled the entire earth.

SB 9.18.5 — Mahārāja Parīkṣit said: Śukrācārya was a very powerful brāhmaṇa, and Mahārāja Yayāti was a kṣatriya. Therefore I am curious to know how there occurred this pratiloma marriage between a kṣatriya and a brāhmaṇa.

SB 9.18.6-7 — Śukadeva Gosvāmī said: One day Vṛṣaparvā's daughter Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and with thousands of friends, in the palace garden. The garden was full of lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

SB 9.18.8 — When the young, lotus-eyed girls came to the bank of a reservoir of water, they wanted to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

SB 9.18.9 — While sporting in the water, the girls suddenly saw Lord Śiva passing by, seated on the back of his bull with his wife, Pārvatī. Ashamed because they were naked, the girls quickly got out of the water and covered themselves with their garments.

SB 9.18.10 — Śarmiṣṭhā unknowingly put Devayānī's dress on her own body, thus angering Devayānī, who then spoke as follows.

SB 9.18.11 — Oh, just see the activities of this servant-maid Śarmiṣṭhā ! Disregarding all etiquette, she has put on my dress, just like a dog snatching clarified butter meant for use in a sacrifice.

SB 9.18.12-14 — We are among the qualified brāhmaṇas, who are accepted as the face of the Supreme Personality of Godhead. The brāhmaṇas have created the entire universe by their austerity, and they always keep the Absolute Truth within the core of their hearts. They have directed the path of good fortune, the path of Vedic civilization, and because they are the only worshipable objects within this world, they are offered prayers and worshiped even by the great demigods, the directors of the various planets, and even by the Supreme Personality of Godhead, the Supersoul, the supreme purifier, the husband of the goddess of fortune. And we are even more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress, exactly like a śūdra taking charge of Vedic knowledge.

SB 9.18.15 — Śukadeva Gosvāmī said: When thus rebuked in cruel words, Śarmiṣṭhā was very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke to the daughter of Śukrācārya as follows.

SB 9.18.16 — You beggar, since you don't understand your position, why should you unnecessarily talk so much ? Don't all of you wait at our house, depending on us for your livelihood like crows ?

SB 9.18.17 — Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

SB 9.18.18 — After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

SB 9.18.19 — Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

SB 9.18.20-21 — With words saturated with love and affection, Devayānī said to King Yayāti: O great hero, O King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife. Let me not be touched by others, for our relationship as husband and wife has been made possible by providence, not by any human being.

SB 9.18.22 — Because of falling in the well, I met you. Indeed, this has been arranged by providence. After I cursed Kaca, the son of the learned scholar Bṛhaspati, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, O mighty-armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

SB 9.18.23 — Śukadeva Gosvāmī continued: Because such a marriage is not sanctioned by regular scriptures, King Yayāti did not like it, but because it was arranged by providence and because he was attracted by Devayānī's beauty, he accepted her request.

SB 9.18.24 — Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

SB 9.18.25 — As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of uñcha-vṛtti [collecting grains from the fields], he left home with his daughter.

SB 9.18.26 — King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his guru and satisfied him, checking his wrath.

SB 9.18.27 — The powerful Śukrācārya was angry for a few moments, but upon being satisfied he said to Vṛṣaparvā: My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

SB 9.18.28 — After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire, and he awaited her words. Devayānī then expressed her desire as follows: "Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maidservant, along with her friends."

SB 9.18.29 — Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī, and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

SB 9.18.30 — When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King, "My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed."

SB 9.18.31 — O King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

SB 9.18.32 — When Princess Śarmiṣṭhā begged King Yayāti for a son, the King was certainly aware of the principles of religion, and therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme, and thus he had sex with Śarmiṣṭhā.

SB 9.18.33 — Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

SB 9.18.34 — When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

SB 9.18.35 — King Yayāti, who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet, but he could not satisfy her by any means.

SB 9.18.36 — Śukrācārya was extremely angry. "You untruthful fool, lusting after women! You have done a great wrong," he said. "I therefore curse you to be attacked and disfigured by old age and invalidity."

SB 9.18.37 — King Yayāti said, "O learned, worshipable brāhmaṇa, I have not yet satisfied my lusty desires with your daughter." Śukrācārya then replied, "You may exchange your old age with someone who will agree to transfer his youth to you."

SB 9.18.38 — When Yayāti received this benediction from Śukrācārya, he requested his eldest son: My dear son Yadu, please give me your youth in exchange for my old age and invalidity.

SB 9.18.39 — My dear son, I am not yet satisfied in my sexual desires. But if you are kind to me, you can take the old age given by your maternal grandfather, and I may take your youth so that I may enjoy life for a few years more.

SB 9.18.40 — Yadu replied: My dear father, you have already achieved old age, although you also were a young man. But I do not welcome your old age and invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

SB 9.18.41 — O Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and Anu to exchange their youth for his old age, but because they were unaware of religious principles,

they thought that their flickering youth was eternal, and therefore they refused to carry out their father's order.

SB 9.18.42 — King Yayāti then requested Pūru, who was younger than these three brothers but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty."

SB 9.18.43 — Pūru replied: O Your Majesty, who in this world can repay his debt to his father? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

SB 9.18.44 — A son who acts by anticipating what his father wants him to do is first class, one who acts upon receiving his father's order is second class, and one who executes his father's order irreverently is third class. But a son who refuses his father's order is like his father's stool.

SB 9.18.45 — Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father, Yayāti, who took the youth of his son and enjoyed this material world as he required.

SB 9.18.46 — Thereafter, King Yayāti became the ruler of the entire world, consisting of seven islands, and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired, and he enjoyed as much material happiness as he desired.

SB 9.18.47 — In secluded places, engaging her mind, words, body and various paraphernalia, Devayānī, the dear wife of Mahārāja Yayāti, always brought her husband the greatest possible transcendental bliss.

SB 9.18.48 — King Yayāti performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Hari, who is the reservoir of all the demigods and the object of all Vedic knowledge.

SB 9.18.49 — The Supreme Lord, Vāsudeva, who created the cosmic manifestation, exhibits Himself as all-pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme Lord, Viṣṇu, and varieties are no longer manifested.

SB 9.18.50 — Without material desires, Mahārāja Yayāti worshiped the Supreme Lord, who is situated in everyone's heart as Nārāyaṇa and is invisible to material eyes, although existing everywhere.

SB 9.18.51 — Although Mahārāja Yayāti was the king of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

SB 9.19: King Yayāti Achieves Liberation

SB 9.19.1 — Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with sexual enjoyment and its bad effects, he renounced this way of life and narrated the following story to his beloved wife.

SB 9.19.2 — My dearly beloved wife, daughter of Śukrācārya, in this world there was someone exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a householder, those who have retired from householder life always lament.

SB 9.19.3 — While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of fruitive activities.

SB 9.19.4 — After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in such a way that she was able to come out very easily.

SB 9.19.5-6 — When the she-goat, who had very nice hips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him as their husband because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen and in the art of sexual intercourse. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he-goats, attracted by the many she-goats, engaged in erotic activities and naturally forgot his real business of self-realization.

SB 9.19.7 — When the she-goat who had fallen into the well saw her beloved goat engaged in sexual affairs with another she-goat, she could not tolerate the goat's activities.

SB 9.19.8 — Aggrieved by her husband's behavior with another, the she-goat thought that the he-goat was not actually her friend but was hardhearted and was her friend only for the time being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

SB 9.19.9 — Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

SB 9.19.10 — The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she-goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he-goat's request, the brāhmaṇa later rejoined them by the power of mystic yoga.

SB 9.19.11 — My dear wife, when the he-goat had his testicles restored, he enjoyed the she-goat he had gotten from the well, but although he continued to enjoy for many, many years, even now he has not been fully satisfied.

SB 9.19.12 — O my dear wife with beautiful eyebrows, I am exactly like that he-goat, for I am so poor in intelligence that I am captivated by your beauty and have forgotten the real task of self-realization.

SB 9.19.13 — A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barley and other food grains, gold, animals and women. Nothing can satisfy him.

SB 9.19.14 — As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

SB 9.19.15 — When a man is nonenvious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

SB 9.19.16 — For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

SB 9.19.17 — One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

SB 9.19.18 — I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily.

SB 9.19.19 — Therefore, I shall now give up all these desires and meditate upon the Supreme Personality of Godhead. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

SB 9.19.20 — One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

SB 9.19.21 — Śukadeva Gosvāmī said: After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from all material desires, called his youngest son, Pūru, and returned Pūru's youth in exchange for his own old age.

SB 9.19.22 — King Yayāti gave the southeast to his son Druhyu, the south to his son Yadu, the west to his son Turvasu, and the north to his son Anu. In this way he divided the kingdom.

SB 9.19.23 — Yayāti enthroned his youngest son, Pūru, as the emperor of the entire world and the proprietor of all its riches, and he placed all the other sons, who were older than Pūru, under Pūru's control.

SB 9.19.24 — Having enjoyed sense gratification for many, many years, O King Parīkṣit, Yayāti was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

SB 9.19.25 — Because King Yayāti completely surrendered unto the Supreme Personality of Godhead, Vāsudeva, he was freed from all contamination of the material modes of nature. Because of his self-realization, he was able to fix his mind upon the Transcendence [Parabrahman, Vāsudeva], and thus he ultimately achieved the position of an associate of the Lord.

SB 9.19.26 — When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

SB 9.19.27-28 — Thereafter, Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends and relatives is like the association in a hotel full of tourists. The relationships of society, friendship and love are created by the māyā of the Supreme Personality of Godhead, exactly as in a dream. By the grace of Kṛṣṇa, Devayānī gave up her

imaginary position in the material world. Completely fixing her mind upon Kṛṣṇa, she achieved liberation from the gross and subtle bodies.

SB 9.19.29 — O Lord Vāsudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

SB 9.20: The Dynasty of Pūru

SB 9.20.1 — Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, descendant of Mahārāja Bharata, I shall now describe the dynasty of Pūru, in which you were born, in which many saintly kings appeared, and from which many dynasties of brāhmaṇas began.

SB 9.20.2 — King Janamejaya was born of this dynasty of Pūru. Janamejaya's son was Pracinvān, and his son was Pravīra. Thereafter, Pravīra's son was Manusyu, and from Manusyu came the son named Cārupada.

SB 9.20.3 — The son of Cārupada was Sudyu, and the son of Sudyu was Bahugava. Bahugava's son was Saṁyāti. From Saṁyāti came a son named Ahaṁyāti, from whom Raudrāśva was born.

SB 9.20.4-5 — Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva's full control. All of them were born of the Apsarā named Ghṛtācī.

SB 9.20.6 — Ṛteyu had a son named Rantināva, who had three sons, named Sumati, Dhruva and Apratiratha. Apratiratha had only one son, whose name was Kaṇva.

SB 9.20.7 — The son of Kaṇva was Medhātithi, whose sons, all brāhmaṇas, were headed by Praskanna. The son of Rantināva named Sumati had a son named Rebhi. Mahārāja Duṣmanta is well known as the son of Rebhi.

SB 9.20.8-9 — Once when King Duṣmanta went to the forest to hunt and was very much fatigued, he approached the residence of Kaṇva Muni. There he saw a most beautiful woman who looked exactly like the goddess of fortune and who sat there illuminating the entire āśrama by her

effulgence. The King was naturally attracted by her beauty, and therefore he approached her, accompanied by some of his soldiers, and spoke to her.

SB 9.20.10 — Seeing the beautiful woman, the King was very much enlivened, and the fatigue of his hunting excursion was relieved. He was of course very much attracted because of lusty desires, and thus he inquired from her as follows, in a joking mood.

SB 9.20.11 — O beautiful lotus-eyed woman, who are you? Whose daughter are you? What purpose do you have in this solitary forest? Why are you staying here?

SB 9.20.12 — O most beautiful one, it appears to my mind that you must be the daughter of a kṣatriya. Because I belong to the Pūru dynasty, my mind never endeavors to enjoy anything irreligiously.

SB 9.20.13 — Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?

SB 9.20.14 — O King with eyes like the petals of a lotus, kindly come sit down and accept whatever reception we can offer. We have a supply of nīvārā rice that you may kindly take. And if you so desire, stay here without hesitation.

SB 9.20.15 — King Duṣmanta replied: O Śakuntalā, with beautiful eyebrows, you have taken your birth in the family of the great saint Viśvāmitra, and your reception is quite worthy of your family. Aside from this, the daughters of a king generally select their own husbands.

SB 9.20.16 — When Śakuntalā responded to Mahārāja Duṣmanta's proposal with silence, the agreement was complete. Then the King, who knew the laws of marriage, immediately married her by chanting the Vedic praṇava [oṁkāra], in accordance with the marriage ceremony as performed among the Gandharvas.

SB 9.20.17 — King Duṣmanta, who never discharged semen without a result, placed his semen at night in the womb of his Queen, Śakuntalā, and in the morning he returned to his palace. Thereafter, in due course of time, Śakuntalā gave birth to a son.

SB 9.20.18 — In the forest, Kaṇva Muni performed all the ritualistic ceremonies concerning the newborn child. Later, the boy became so powerful that he would capture a lion and play with it.

SB 9.20.19 — Śakuntalā, the best of beautiful women, along with her son, whose strength was insurmountable and who was a partial expansion of the Supreme Godhead, approached her husband, Duṣmanta.

SB 9.20.20 — When the King refused to accept his wife and son, who were both irreproachable, an unembodied voice spoke from the sky as an omen and was heard by everyone present.

SB 9.20.21 — The voice said: O Mahārāja Duṣmanta, a son actually belongs to his father, whereas the mother is only a container, like the skin of a bellows. According to Vedic injunctions, the father is born as the son. Therefore, maintain your own son and do not insult Śakuntalā.

SB 9.20.22 — O King Duṣmanta, he who discharges semen is the actual father, and his son saves him from the custody of Yamarāja. You are the actual procreator of this child. Indeed, Śakuntalā is speaking the truth.

SB 9.20.23 — Śukadeva Gosvāmī said: When Mahārāja Duṣmanta passed away from this earth, his son became the emperor of the world, the proprietor of the seven islands. He is referred to as a partial representation of the Supreme Personality of Godhead in this world.

SB 9.20.24-26 — Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet. By worshiping the Supreme Personality of Godhead with a grand ritualistic ceremony, he became the emperor and master of the entire world. Then, under the priesthood of Māmateya, Bhṛgu Muni, he performed fifty-five horse sacrifices on the bank of the Ganges, beginning from its mouth and ending at its source, and seventy-eight horse sacrifices on the bank of the Yamunā, beginning from the confluence at Prayāga and ending at the source. He established the sacrificial fire on an excellent site, and he distributed great wealth to the brāhmaṇas. Indeed, he distributed so many cows that each of thousands of brāhmaṇas had one badva [13,084] as his share.

SB 9.20.27 — Bharata, the son of Mahārāja Duṣmanta, bound thirty-three hundred horses for those sacrifices, and thus he astonished all other kings. He surpassed even the opulence of the demigods, for he achieved the supreme spiritual master, Hari.

SB 9.20.28 — When Mahārāja Bharata performed the sacrifice known as Maṣṇāra [or a sacrifice in the place known as Maṣṇāra], he gave in charity fourteen lakhs of excellent elephants with white tusks and black bodies, completely covered with golden ornaments.

SB 9.20.29 — As one cannot approach the heavenly planets simply by the strength of his arms (for who can touch the heavenly planets with his hands?), one cannot imitate the wonderful

activities of Mahārāja Bharata. No one could perform such activities in the past, nor will anyone be able to do so in the future.

SB 9.20.30 — When Mahārāja Bharata was on tour, he defeated or killed all the Kirātas, Hūṇas, Yavanas, Pauṇḍras, Kaṅkas, Khaśas, Śakas and the kings who were opposed to the Vedic principles of brahminical culture.

SB 9.20.31 — Formerly, after conquering the demigods, all the demons had taken shelter in the lower planetary system known as Rasātala and had brought all the wives and daughters of the demigods there also. Mahārāja Bharata, however, rescued all those women, along with their associates, from the clutches of the demons, and he returned them to the demigods.

SB 9.20.32 — Mahārāja Bharata provided all necessities for his subjects, both on this earth and in the heavenly planets, for twenty-seven thousand years. He circulated his orders and distributed his soldiers in all directions.

SB 9.20.33 — As the ruler of the entire universe, Emperor Bharata had the opulences of a great kingdom and unconquerable soldiers. His sons and family had seemed to him to be his entire life. But finally he thought of all this as an impediment to spiritual advancement, and therefore he ceased from enjoying it.

SB 9.20.34 — O King Parīkṣit, Mahārāja Bharata had three pleasing wives, who were daughters of the King of Vidarbha. When all three of them bore children who did not resemble the King, these wives thought that he would consider them unfaithful queens and reject them, and therefore they killed their own sons.

SB 9.20.35 — The King, his attempt for progeny frustrated in this way, performed a sacrifice named marut-stoma to get a son. The demigods known as the Maruts, being fully satisfied with him, then presented him a son named Bharadvāja.

SB 9.20.36 — When the demigod named Bṛhaspati was attracted by his brother's wife, Mamatā, who at that time was pregnant, he desired to have sexual relations with her. The son within her womb forbade this, but Bṛhaspati cursed him and forcibly discharged semen into the womb of Mamatā.

SB 9.20.37 — Mamatā very much feared being forsaken by her husband for giving birth to an illegitimate son, and therefore she considered giving up the child. But then the demigods solved the problem by enunciating a name for the child.

SB 9.20.38 — Bṛhaspati said to Mamatā, “You foolish woman, although this child was born from the wife of one man through the semen discharged by another, you should maintain him.” Upon hearing this, Mamatā replied, “O Bṛhaspati, you maintain him!” After speaking in this way, Bṛhaspati and Mamatā both left. Thus the child was known as Bharadvāja.

SB 9.20.39 — Although encouraged by the demigods to maintain the child, Mamatā considered him useless because of his illicit birth, and therefore she left him. Consequently, the demigods known as the Maruts maintained the child, and when Mahārāja Bharata was disappointed for want of a child, this child was given to him as his son.

SB 9.21: The Dynasty of Bharata

SB 9.21.1 — Śukadeva Gosvāmī said: Because Bharadvāja was delivered by the Marut demigods, he was known as Vitatha. The son of Vitatha was Manyu, and from Manyu came five sons — Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga. Of these five, the one known as Nara had a son named Saṅkṛti.

SB 9.21.2 — O Mahārāja Parīkṣit, descendant of Pāṇḍu, Saṅkṛti had two sons, named Guru and Rantideva. Rantideva is famous in both this world and the next, for he is glorified not only in human society but also in the society of the demigods.

SB 9.21.3-5 — Rantideva never endeavored to earn anything. He would enjoy whatever he got by the arrangement of providence, but when guests came he would give them everything. Thus he underwent considerable suffering, along with the members of his family. Indeed, he and his family members shivered for want of food and water, yet Rantideva always remained sober. Once, after fasting for forty-eight days, in the morning Rantideva received some water and some foodstuffs made with milk and ghee, but when he and his family were about to eat, a brāhmaṇa guest arrived.

SB 9.21.6 — Because Rantideva perceived the presence of the Supreme Godhead everywhere, and in every living entity, he received the guest with faith and respect and gave him a share of the food. The brāhmaṇa guest ate his share and then went away.

SB 9.21.7 — Thereafter, having divided the remaining food with his relatives, Rantideva was just about to eat his own share when a śūdra guest arrived. Seeing the śūdra in relationship with the Supreme Personality of Godhead, King Rantideva gave him also a share of the food.

SB 9.21.8 — When the śūdra went away, another guest arrived, surrounded by dogs, and said, "O King, I and my company of dogs are very hungry. Please give us something to eat."

SB 9.21.9 — With great respect, King Rantideva offered the balance of the food to the dogs and the master of the dogs, who had come as guests. The King offered them all respects and obeisances.

SB 9.21.10 — Thereafter, only the drinking water remained, and there was only enough to satisfy one person, but when the King was just about to drink it, a caṇḍāla appeared and said, "O King, although I am lowborn, kindly give me some drinking water."

SB 9.21.11 — Aggrieved at hearing the pitiable words of the poor fatigued caṇḍāla, Mahārāja Rantideva spoke the following nectarean words.

SB 9.21.12 — I do not pray to the Supreme Personality of Godhead for the eight perfections of mystic yoga, nor for salvation from repeated birth and death. I want only to stay among all the living entities and suffer all distresses on their behalf, so that they may be freed from suffering.

SB 9.21.13 — By offering my water to maintain the life of this poor caṇḍāla, who is struggling to live, I have been freed from all hunger, thirst, fatigue, trembling of the body, moroseness, distress, lamentation and illusion.

SB 9.21.14 — Having spoken thus, King Rantideva, although on the verge of death because of thirst, gave his own portion of water to the caṇḍāla without hesitation, for the King was naturally very kind and sober.

SB 9.21.15 — Demigods like Lord Brahmā and Lord Śiva, who can satisfy all materially ambitious men by giving them the rewards they desire, then manifested their own identities before King Rantideva, for it was they who had presented themselves as the brāhmaṇa, śūdra, caṇḍāla and so on.

SB 9.21.16 — King Rantideva had no ambition to enjoy material benefits from the demigods. He offered them obeisances, but because he was factually attached to Lord Viṣṇu, Vāsudeva, the Supreme Personality of Godhead, he fixed his mind at Lord Viṣṇu's lotus feet.

SB 9.21.17 — O Mahārāja Parīkṣit, because King Rantideva was a pure devotee, always Kṛṣṇa conscious and free from all material desires, the Lord's illusory energy, māyā, could not exhibit herself before him. On the contrary, for him māyā entirely vanished, exactly like a dream.

SB 9.21.18 — All those who followed the principles of King Rantideva were totally favored by his mercy and became pure devotees, attached to the Supreme Personality of Godhead, Nārāyaṇa. Thus they all became the best of yogīs.

SB 9.21.19-20 — From Garga came a son named Śini, and his son was Gārgya. Although Gārgya was a kṣatriya, there came from him a generation of brahmaṇas. From Mahāvīrya came a son named Duritakṣaya, whose sons were Trayyāruṇi, Kavi and Puṣkarāruṇi. Although these sons of Duritakṣaya took birth in a dynasty of kṣatriyas, they too attained the position of brāhmaṇas. Bṛhatkṣatra had a son named Hastī, who established the city of Hastināpura [now New Delhi].

SB 9.21.21 — From King Hastī came three sons, named Ajamīḍha, Dvimīḍha and Purumīḍha. The descendants of Ajamīḍha, headed by Priyamedha, all achieved the position of brāhmaṇas.

SB 9.21.22 — From Ajamīḍha came a son named Bṛhadiṣu, from Bṛhadiṣu came a son named Bṛhaddhanu, from Bṛhaddhanu a son named Bṛhatkāya, and from Bṛhatkāya a son named Jayadratha.

SB 9.21.23 — The son of Jayadratha was Viśada, and his son was Syenajit. The sons of Syenajit were Rucirāśva, Dṛḍhahanu, Kāśya and Vatsa.

SB 9.21.24 — The son of Rucirāśva was Pāra, and the sons of Pāra were Pṛthusena and Nīpa. Nīpa had one hundred sons.

SB 9.21.25 — King Nīpa begot a son named Brahmadatta through the womb of his wife, Kṛtvī, who was the daughter of Śuka. And Brahmadatta, who was a great yogī, begot a son named Viṣvaksena through the womb of his wife, Sarasvatī.

SB 9.21.26 — Following the instructions of the great sage Jaigīṣavya, Viṣvaksena compiled an elaborate description of the mystic yoga system. From Viṣvaksena, Udaksena was born, and from Udaksena, Bhallāṭa. All these sons are known as descendants of Bṛhadiṣu.

SB 9.21.27 — The son of Dvimīḍha was Yavīnara, whose son was Kṛtimān. The son of Kṛtimān was well known as Satyadhṛti. From Satyadhṛti came a son named Dṛḍhanemi, who became the father of Supārśva.

SB 9.21.28-29 — From Supārśva came a son named Sumati, from Sumati came Sannatimān, and from Sannatimān came Kṛtī, who achieved mystic power from Brahmā and taught six saṁhitās of the Prācyasāma verses of the Sāma Veda. The son of Kṛtī was Nīpa; the son of Nīpa,

Udgrāyudha; the son of Udgrāyudha, Kṣemya; the son of Kṣemya, Suvīra; and the son of Suvīra, Ripuñjaya.

SB 9.21.30 — From Ripuñjaya came a son named Bahuratha. Purumīḍha was sonless. Ajamīḍha had a son named Nīla by his wife known as Nalinī, and the son of Nīla was Śānti.

SB 9.21.31-33 — The son of Śānti was Suśānti, the son of Suśānti was Puruja, and the son of Puruja was Arka. From Arka came Bharmyāśva, and from Bharmyāśva came five sons — Mudgala, Yavīnara, Bṛhadviśva, Kāmpilla and Sañjaya. Bharmyāśva prayed to his sons, "O my sons, please take charge of my five states, for you are quite competent to do so." Thus his five sons were known as the Pañcālas. From Mudgala came a dynasty of brāhmaṇas known as Maudgalya.

SB 9.21.34 — Mudgala, the son of Bharmyāśva, had twin children, one male and the other female. The male child was named Divodāsa, and the female child was named Ahalyā. From the womb of Ahalyā by the semen of her husband, Gautama, came a son named Śatānanda.

SB 9.21.35 — The son of Śatānanda was Satyadhṛti, who was expert in archery, and the son of Satyadhṛti was Śaradvān. When Śaradvān met Urvaśī, he discharged semen, which fell on a clump of śara grass. From this semen were born two all-auspicious babies, one male and the other female.

SB 9.21.36 — While Mahārāja Śāntanu was on a hunting excursion, he saw the male and female children lying in the forest, and out of compassion he took them home. Consequently, the male child was known as Kṛpa, and the female child was named Kṛpī. Kṛpī later became the wife of Droṇācārya.

SB 9.22: The Descendants of Ajamīḍha

SB 9.22.1 — Śukadeva Gosvāmī said: O King, the son of Divodāsa was Mitrāyu, and from Mitrāyu came four sons, named Cyavana, Sudāsa, Sahadeva and Somaka. Somaka was the father of Jantu.

SB 9.22.2 — Somaka had one hundred sons, of whom the youngest was Pṛṣata. From Pṛṣata was born King Drupada, who was opulent in all supremacy.

SB 9.22.3 — From Mahārāja Drupada, Draupadī was born. Mahārāja Drupada also had many sons, headed by Dhṛṣṭadyumna. From Dhṛṣṭadyumna came a son named Dhṛṣṭaketu. All these personalities are known as descendants of Bharmyāśva or as the dynasty of Pāñcāla.

SB 9.22.4-5 — Another son of Ajamīḍha was known as Ṛkṣa. From Ṛkṣa came a son named Saṁvaraṇa, and from Saṁvaraṇa through the womb of his wife, Tapatī, the daughter of the sun-god, came Kuru, the King of Kurukṣetra. Kuru had four sons — Parīkṣi, Sudhanu, Jahnu and Niṣadha. From Sudhanu, Suhotra was born, and from Suhotra, Cyavana. From Cyavana, Kṛtī was born.

SB 9.22.6 — The son of Kṛtī was Uparicara Vasu, and among his sons, headed by Bṛhadratha, were Kuśāmba, Matsya, Pratyagra and Cedipa. All the sons of Uparicara Vasu became rulers of the Cedi state.

SB 9.22.7 — From Bṛhadratha, Kuśāgra was born; from Kuśāgra, Ṛṣabha; and from Ṛṣabha, Satyahita. The son of Satyahita was Puṣpavān, and the son of Puṣpavān was Jahu.

SB 9.22.8 — Through the womb of another wife, Bṛhadratha begot two halves of a son. When the mother saw those two halves she rejected them, but later a she-demon named Jarā playfully joined them and said, "Come to life, come to life!" Thus the son named Jarāsandha was born.

SB 9.22.9 — From Jarāsandha came a son named Sahadeva; from Sahadeva, Somāpi; and from Somāpi, Śrutaśravā. The son of Kuru called Parīkṣi had no sons, but the son of Kuru called Jahnu had a son named Suratha.

SB 9.22.10 — From Suratha came a son named Vidūratha, from whom Sārvabhauma was born. From Sārvabhauma came Jayasena; from Jayasena, Rādhika; and from Rādhika, Ayutāyu.

SB 9.22.11 — From Ayutāyu came a son named Akrodhana, and his son was Devātithi. The son of Devātithi was Ṛkṣa, the son of Ṛkṣa was Dilīpa, and the son of Dilīpa was Pratīpa.

SB 9.22.12-13 — The sons of Pratīpa were Devāpi, Śāntanu and Bāhlīka. Devāpi left the kingdom of his father and went to the forest, and therefore Śāntanu became the king. Śāntanu, who in his previous birth was known as Mahābhiṣa, had the ability to transform anyone from old age to youth simply by touching that person with his hands.

SB 9.22.14-15 — Because the King was able to make everyone happy for sense gratification, primarily by the touch of his hand, his name was Śāntanu. Once, when there was no rainfall in the kingdom for twelve years and the King consulted his learned brahminical advisors, they said, "You are faulty for enjoying the property of your elder brother. For the elevation of your kingdom and home, you should return the kingdom to him."

SB 9.22.16-17 — When the brāhmaṇas said this, Mahārāja Śāntanu went to the forest and requested his elder brother Devāpi to take charge of the kingdom, for it is the duty of a king to maintain his subjects. Previously, however, Śāntanu's minister Aśvavāra had instigated some brāhmaṇas to induce Devāpi to transgress the injunctions of the Vedas and thus make himself unfit for the post of ruler. The brāhmaṇas deviated Devāpi from the path of the Vedic principles, and therefore when asked by Śāntanu he did not agree to accept the post of ruler. On the contrary, he blasphemed the Vedic principles and therefore became fallen. Under the circumstances, Śāntanu again became the king, and Indra, being pleased, showered rains. Devāpi later took to the path of mystic yoga to control his mind and senses and went to the village named Kalāpagrāma, where he is still living.

SB 9.22.18-19 — After the dynasty of the moon-god comes to an end in this Age of Kali, Devāpi, in the beginning of the next Satya-yuga, will reestablish the Soma dynasty in this world. From Bāhlīka [the brother of Śāntanu] came a son named Somadatta, who had three sons, named Bhūri, Bhūriśravā and Śala. From Śāntanu, through the womb of his wife named Gaṅgā, came Bhīṣma, the exalted, self-realized devotee and learned scholar.

SB 9.22.20 — Bhīṣmadeva was the foremost of all warriors. When he defeated Lord Paraśurāma in a fight, Lord Paraśurāma was very satisfied with him. By the semen of Śāntanu in the womb of Satyavatī, the daughter of a fisherman, Citrāṅgada took birth.

SB 9.22.21-24 — Citrāṅgada, of whom Vicitravīrya was the younger brother, was killed by a Gandharva who was also named Citrāṅgada. Satyavatī, before her marriage to Śāntanu, gave birth to the master authority of the Vedas, Vyāsadeva, known as Kṛṣṇa Dvaipāyana, who was begotten by Parāśara Muni. From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires. After Ambikā and Ambālikā, the two daughters of Kāśīrāja, were taken away by force, Vicitravīrya married them, but because he was too attached to these two wives, he had a heart attack and died of tuberculosis.

SB 9.22.25 — Bādarāyaṇa, Śrī Vyāsadeva, following the order of his mother, Satyavatī, begot three sons, two by the womb of Ambikā and Ambālikā, the two wives of his brother Vicitravīrya, and the third by Vicitravīrya's maidservant. These sons were Dhṛtarāṣṭra, Pāṇḍu and Vidura.

SB 9.22.26 — Dhṛtarāṣṭra's wife, Gāndhārī, gave birth to one hundred sons and one daughter, O King. The oldest of the sons was Duryodhana, and the daughter's name was Duḥśalā.

SB 9.22.27-28 — Pāṇḍu was restrained from sexual life because of having been cursed by a sage, and therefore his three sons Yudhiṣṭhira, Bhīma and Arjuna were begotten through the womb

of his wife, Kuntī, by Dharmarāja, by the demigod controlling the wind, and by the demigod controlling the rain. Pāṇḍu's second wife, Mādrī, gave birth to Nakula and Sahadeva, who were begotten by the two Aśvinī-kumāras. The five brothers, headed by Yudhiṣṭhira, begot five sons through the womb of Draupadī. These five sons were your uncles.

SB 9.22.29 — From Yudhiṣṭhira came a son named Prativindhya, from Bhīma a son named Śrutasena, from Arjuna a son named Śrutakīrti, and from Nakula a son named Śatānīka.

SB 9.22.30-31 — O King, the son of Sahadeva was Śrutakarmā. Furthermore, Yudhiṣṭhira and his brothers begot other sons in other wives. Yudhiṣṭhira begot a son named Devaka through the womb of Pauravī, and Bhīmasena begot a son named Ghaṭotkaca through his wife Hiḍimbā and a son named Sarvagata through his wife Kālī. Similarly, Sahadeva had a son named Suhotra through his wife named Vijayā, who was the daughter of the king of the mountains.

SB 9.22.32 — Nakula begot a son named Naramitra through his wife named Kareṇumatī. Similarly, Arjuna begot a son named Irāvān through his wife known as Ulupī, the daughter of the Nāgas, and a son named Babhruvāhana by the womb of the princess of Maṇipura. Babhruvāhana became the adopted son of the king of Maṇipura.

SB 9.22.33 — My dear King Parīkṣit, your father, Abhimanyu, was born from the womb of Subhadrā as the son of Arjuna. He was the conqueror of all atirathas [those who could fight with one thousand charioteers]. From him, by the womb of Uttarā, the daughter of Virāḍrāja, you were born.

SB 9.22.34 — After the Kuru dynasty was annihilated in the Battle of Kurukṣetra, you also were about to be destroyed by the brahmāstra atomic weapon released by the son of Droṇācārya, but by the mercy of the Supreme Personality of Godhead, Kṛṣṇa, you were saved from death.

SB 9.22.35 — My dear King, your four sons — Janamejaya, Śrutasena, Bhīmasena and Ugrasena — are very powerful. Janamejaya is the eldest.

SB 9.22.36 — Because of your death by the Takṣaka snake, your son Janamejaya will be very angry and will perform a sacrifice to kill all the snakes in the world.

SB 9.22.37 — After conquering throughout the world and after accepting Tura, the son of Kalaṣa, as his priest, Janamejaya will perform aśvamedha-yajñas, for which he will be known as Turaga-medhaṣāṭ.

SB 9.22.38 — The son of Janamejaya known as Śatānīka will learn from Yājñavalkya the three Vedas and the art of performing ritualistic ceremonies. He will also learn the military art from Kṛpācārya and the transcendental science from the sage Śaunaka.

SB 9.22.39 — The son of Śatānīka will be Sahasrānīka, and from him will come the son named Aśvamedhaja. From Aśvamedhaja will come Asīmakṛṣṇa, and his son will be Nemicakra.

SB 9.22.40 — When the town of Hastināpura [New Delhi] is inundated by the river, Nemicakra will live in the place known as Kauśāmbī. His son will be celebrated as Citraratha, and the son of Citraratha will be Śuciratha.

SB 9.22.41 — From Śuciratha will come the son named Vṛṣṭimān, and his son, Suṣeṇa, will be the emperor of the entire world. The son of Suṣeṇa will be Sunītha, his son will be Nṛcakṣu, and from Nṛcakṣu will come a son named Sukhīnala.

SB 9.22.42 — The son of Sukhīnala will be Pariplava, and his son will be Sunaya. From Sunaya will come a son named Medhāvī; from Medhāvī, Nṛpañjaya; from Nṛpañjaya, Dūrva; and from Dūrva, Timi.

SB 9.22.43 — From Timi will come Bṛhadratha; from Bṛhadratha, Sudāsa; and from Sudāsa, Śatānīka. From Śatānīka will come Durdamana, and from him will come a son named Mahīnara.

SB 9.22.44-45 — The son of Mahīnara will be Daṇḍapāṇi, and his son will be Nimi, from whom King Kṣemaka will be born. I have now described to you the moon-god's dynasty, which is the source of brāhmaṇas and kṣatriyas and is worshiped by demigods and great saints. In this Kali-yuga, Kṣemaka will be the last monarch. Now I shall describe to you the future of the Māgadha dynasty. Please listen.

SB 9.22.46-48 — Sahadeva, the son of Jarāsandha, will have a son named Mārjāri. From Mārjāri will come Śrutaśravā; from Śrutaśravā, Yutāyu; and from Yutāyu, Niramitra. The son of Niramitra will be Sunakṣatra, from Sunakṣatra will come Bṛhatsena, and from Bṛhatsena, Karmajit. The son of Karmajit will be Sutañjaya, the son of Sutañjaya will be Vipra, and his son will be Śuci. The son of Śuci will be Kṣema, the son of Kṣema will be Suvrata, and the son of Suvrata will be Dharmasūtra. From Dharmasūtra will come Sama; from Sama, Dyumatsena; from Dyumatsena, Sumati; and from Sumati, Subala.

SB 9.22.49 — From Subala will come Sunītha; from Sunītha, Satyajit; from Satyajit, Viśvajit; and from Viśvajit, Ripuñjaya. All of these personalities will belong to the dynasty of Bṛhadratha, which will rule the world for one thousand years.

SB 9.23: The Dynasties of the Sons of Yayāti

SB 9.23.1 — Śukadeva Gosvāmī said: Anu, the fourth son of Yayāti, had three sons, named Sabhānara, Cakṣu and Pareṣṇu. O King, from Sabhānara came a son named Kālanara, and from Kālanara came a son named Sṛñjaya.

SB 9.23.2 — From Sṛñjaya came a son named Janamejaya. From Janamejaya came Mahāśāla; from Mahāśāla, Mahāmanā; and from Mahāmanā two sons, named Uśīnara and Titikṣu.

SB 9.23.3-4 — The four sons of Uśīnara were Śibi, Vara, Kṛmi and Dakṣa, and from Śibi again came four sons, named Vṛṣādarbha, Sudhīra, Madra and ātma-tattva-vit Kekaya. The son of Titikṣu was Ruṣadratha. From Ruṣadratha came Homa; from Homa, Sutapā; and from Sutapā, Bali.

SB 9.23.5 — By the semen of Dīrghatamā in the wife of Bali, the emperor of the world, six sons took birth, namely Aṅga, Vaṅga, Kaliṅga, Suhma, Puṇḍra and Oḍra.

SB 9.23.6 — These six sons, headed by Aṅga, later became kings of six states in the eastern side of India. These states were known according to the names of their respective kings. From Aṅga came a son named Khalapāna, and from Khalapāna came Diviratha.

SB 9.23.7-10 — From Diviratha came a son named Dharmaratha, and his son was Citraratha, who was celebrated as Romapāda. Romapāda, however, was without issue, and therefore his friend Mahārāja Daśaratha gave him his own daughter, named Śāntā. Romapāda accepted her as his daughter, and thereafter she married Ṛṣyaśṛṅga. When the demigods from the heavenly planets failed to shower rain, Ṛṣyaśṛṅga was appointed the priest for performing a sacrifice, after being brought from the forest by the allurement of prostitutes, who danced, staged theatrical performances accompanied by music, and embraced and worshiped him. After Ṛṣyaśṛṅga came, the rain fell. Thereafter, Ṛṣyaśṛṅga performed a son-giving sacrifice on behalf of Mahārāja Daśaratha, who had no issue, and then Mahārāja Daśaratha had sons. From Romapāda, by the mercy of Ṛṣyaśṛṅga, Caturaṅga was born, and from Caturaṅga came Pṛthulākṣa.

SB 9.23.11 — The sons of Pṛthulākṣa were Bṛhadratha, Bṛhatkarmā and Bṛhadbhānu. From the eldest, Bṛhadratha, came a son named Bṛhanmanā, and from Bṛhanmanā came a son named Jayadratha.

SB 9.23.12 — The son of Jayadratha, by the womb of his wife Sambhūti, was Vijaya, and from Vijaya, Dhṛti was born. From Dhṛti came Dhṛtavrata; from Dhṛtavrata, Satkarmā; and from Satkarmā, Adhiratha.

SB 9.23.13 — While playing on the bank of the Ganges, Adhiratha found a baby wrapped up in a basket. The baby had been left by Kuntī because he was born before she was married. Because Adhiratha had no sons, he raised this baby as his own. [This son was later known as Karṇa.]

SB 9.23.14 — O King, the only son of Karṇa was Vṛṣasena. Druhyu, the third son of Yayāti, had a son named Babhru, and the son of Babhru was known as Setu.

SB 9.23.15 — The son of Setu was Ārabdha, Ārabdha's son was Gāndhāra, and Gāndhāra's son was Dharma. Dharma's son was Dhṛta, Dhṛta's son was Durmada, and Durmada's son was Pracetā, who had one hundred sons.

SB 9.23.16 — The Pracetās [the sons of Pracetā] occupied the northern side of India, which was devoid of Vedic civilization, and became kings there. Yayāti's second son was Turvasu. The son of Turvasu was Vahni; the son of Vahni, Bharga; the son of Bharga, Bhānumān.

SB 9.23.17 — The son of Bhānumān was Tribhānu, and his son was the magnanimous Karandhama. Karandhama's son was Maruta, who had no sons and who therefore adopted a son of the Pūru dynasty [Mahārāja Duṣmanta] as his own.

SB 9.23.18-19 — Mahārāja Duṣmanta, desiring to occupy the throne, returned to his original dynasty [the Pūru dynasty], even though he had accepted Maruta as his father. O Mahārāja Parīkṣit, let me now describe the dynasty of Yadu, the eldest son of Mahārāja Yayāti. This description is supremely pious, and it vanquishes the reactions of sinful activities in human society. Simply by hearing this description, one is freed from all sinful reactions.

SB 9.23.20-21 — The Supreme Personality of Godhead, Kṛṣṇa, the Supersoul in the hearts of all living entities, descended in His original form as a human being in the dynasty or family of Yadu. Yadu had four sons, named Sahasrajit, Kroṣṭā, Nala and Ripu. Of these four, the eldest, Sahasrajit, had a son named Śatajit, who had three sons, named Mahāhaya, Reṇuhaya and Haihaya.

SB 9.23.22 — The son of Haihaya was Dharma, and the son of Dharma was Netra, the father of Kunti. From Kunti came a son named Sohañji, from Sohañji came Mahiṣmān, and from Mahiṣmān, Bhadrasenaka.

SB 9.23.23 — The sons of Bhadrasena were known as Durmada and Dhanaka. Dhanaka was the father of Kṛtavīrya and also of Kṛtāgni, Kṛtavarmā and Kṛtaujā.

SB 9.23.24 — The son of Kṛtavīrya was Arjuna. He [Kārtavīryārjuna] became the emperor of the entire world, consisting of seven islands, and received mystic power from Dattātreya, the incarnation of the Supreme Personality of Godhead. Thus he obtained the mystic perfections known as aṣṭa-siddhi.

SB 9.23.25 — No other king in this world could equal Kārtavīryārjuna in sacrifices, charity, austerity, mystic power, education, strength or mercy.

SB 9.23.26 — For eighty-five thousand years, Kārtavīryārjuna continuously enjoyed material opulences with full bodily strength and unimpaired memory. In other words, he enjoyed inexhaustible material opulences with his six senses.

SB 9.23.27 — Of the one thousand sons of Kārtavīryārjuna, only five remained alive after the fight with Paraśurāma. Their names were Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjita.

SB 9.23.28 — Jayadhvaja had a son named Tālajaṅgha, who had one hundred sons. All the kṣatriyas in that dynasty, known as Tālajaṅgha, were annihilated by the great power received by Mahārāja Sagara from Aurva Ṛṣi.

SB 9.23.29 — Of the sons of Tālajaṅgha, Vītihotra was the eldest. The son of Vītihotra named Madhu had a celebrated son named Vṛṣṇi. Madhu had one hundred sons, of whom Vṛṣṇi was the eldest. The dynasties known as Yādava, Mādhava and Vṛṣṇi had their origin from Yadu, Madhu and Vṛṣṇi.

SB 9.23.30-31 — O Mahārāja Parīkṣit, because Yadu, Madhu and Vṛṣṇi each inaugurated a dynasty, their dynasties are known as Yādava, Mādhava and Vṛṣṇi. The son of Yadu named Kroṣṭā had a son named Vṛjinavān. The son of Vṛjinavān was Svāhita; the son of Svāhita, Viṣadgu; the son of Viṣadgu, Citraratha; and the son of Citraratha, Śaśabindu. The greatly fortunate Śaśabindu, who was a great mystic, possessed fourteen opulences and was the owner of fourteen great jewels. Thus he became the emperor of the world.

SB 9.23.32 — The famous Śaśabindu had ten thousand wives, and by each he begot a lakh of sons. Therefore the number of his sons was ten thousand lakhs.

SB 9.23.33 — Among these many sons, six were the foremost, such as Pṛthuśravā and Pṛthukīrti. The son of Pṛthuśravā was known as Dharma, and his son was known as Uśanā. Uśanā was the performer of one hundred horse sacrifices.

SB 9.23.34 — The son of Uśanā was Rucaka, who had five sons — Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Please hear of these sons from me.

SB 9.23.35-36 — Jyāmagha had no sons, but because he was fearful of his wife, Śaibyā, he could not accept another wife. Jyāmagha once took from the house of some royal enemy a girl who was a prostitute, but upon seeing her Śaibyā was very angry and said to her husband, "My husband, you cheater, who is this girl sitting upon my seat on the chariot?" Jyāmagha then replied, "This girl will be your daughter-in-law." Upon hearing these joking words, Śaibyā smilingly replied.

SB 9.23.37 — Śaibyā said, "I am sterile and have no co-wife. How can this girl be my daughter-in-law? Please tell me." Jyāmagha replied, "My dear Queen, I shall see that you indeed have a son and that this girl will be your daughter-in-law."

SB 9.23.38 — Long, long ago, Jyāmagha had satisfied the demigods and Pitās by worshiping them. Now, by their mercy, Jyāmagha's words came true. Although Śaibyā was barren, by the grace of the demigods she became pregnant and in due course of time gave birth to a child named Vidarbha. Before the child's birth, the girl had been accepted as a daughter-in-law, and therefore Vidarbha actually married her when he grew up.

SB 9.24: Kṛṣṇa, the Supreme Personality of Godhead

SB 9.24.1 — Śukadeva Gosvāmī said: By the womb of the girl brought by his father, Vidarbha begot three sons, named Kuśa, Kratha and Romapāda. Romapāda was the favorite in the dynasty of Vidarbha.

SB 9.24.2 — The son of Romapāda was Babhru, from whom there came a son named Kṛti. The son of Kṛti was Uśika, and the son of Uśika was Cedi. From Cedi was born the king known as Caidya and others.

SB 9.24.3-4 — The son of Kratha was Kunti; the son of Kunti, Vṛṣṇi; the son of Vṛṣṇi, Nirvṛti; and the son of Nirvṛti, Daśārha. From Daśārha came Vyoma; from Vyoma came Jīmūta; from Jīmūta, Vikṛti; from Vikṛti, Bhīmaratha; from Bhīmaratha, Navaratha; and from Navaratha, Daśaratha.

SB 9.24.5 — From Daśaratha came a son named Śakuni and from Śakuni a son named Karambhi. The son of Karambhi was Devarāta, and his son was Devakṣatra. The son of Devakṣatra was Madhu, and his son was Kuruvaśa, from whom there came a son named Anu.

SB 9.24.6-8 — The son of Anu was Puruhotra, the son of Puruhotra was Ayu, and the son of Ayu was Sātvata. O great Āryan King, Sātvata had seven sons, named Bhajamāna, Bhaji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja. From Bhajamāna by one wife came three sons — Nimloci, Kiṅkaṇa and Dhṛṣṭi. And from his other wife came three other sons — Śatājit, Sahasrājit and Ayutājit.

SB 9.24.9 — The son of Devāvṛdha was Babhru. Concerning Devāvṛdha and Babhru there are two famous songs of prayer, which were sung by our predecessors and which we have heard from a distance. Even now I hear the same prayers about their qualities [because that which was heard before is still sung continuously].

SB 9.24.10-11 — "It has been decided that among human beings Babhru is the best and that Devāvṛdha is equal to the demigods. Because of the association of Babhru and Devāvṛdha, all of their descendants, numbering 14,065, achieved liberation." In the dynasty of King Mahābhoja, who was exceedingly religious, there appeared the Bhoja kings.

SB 9.24.12 — O King, Mahārāja Parīkṣit, who can suppress your enemies, the sons of Vṛṣṇi were Sumitra and Yudhājit. From Yudhājit came Śini and Anamitra, and from Anamitra came a son named Nighna.

SB 9.24.13 — The two sons of Nighna were Satrājita and Prasena. Another son of Anamitra was another Śini, and his son was Satyaka.

SB 9.24.14 — The son of Satyaka was Yuyudhāna, whose son was Jaya. From Jaya came a son named Kuṇi and from Kuṇi a son named Yugandhara. Another son of Anamitra was Vṛṣṇi.

SB 9.24.15 — From Vṛṣṇi came the sons named Śvaphalka and Citraratha. From Śvaphalka by his wife Gāndinī came Akrūra. Akrūra was the eldest, but there were twelve other sons, all of whom were most celebrated.

SB 9.24.16-18 — The names of these twelve were Āsaṅga, Sārameya, Mṛdura, Mṛduvit, Giri, Dharmavṛddha, Sukarmā, Kṣetropekṣa, Arimardana, Śatrughna, Gandhamāda and Pratibāhu. These brothers also had a sister named Sucārā. From Akrūra came two sons, named Devavān and Upadeva. Citraratha had many sons, headed by Pṛthu and Vidūratha, all of whom were known as belonging to the dynasty of Vṛṣṇi.

SB 9.24.19 — Kukura, Bhajamāna, Śuci and Kambalabarhiṣa were the four sons of Andhaka. The son of Kukura was Vahni, and his son was Vilomā.

SB 9.24.20 — The son of Vilomā was Kapotaromā, and his son was Anu, whose friend was Tumburu. From Anu came Andhaka; from Andhaka, Dundubhi; and from Dundubhi, Avidyota. From Avidyota came a son named Punarvasu.

SB 9.24.21-23 — Punarvasu had a son and a daughter, named Āhuka and Āhukī respectively, and Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.

SB 9.24.24 — Kaṁsa, Sunāmā, Nyagrodha, Kaṅka, Śaṅku, Suhū, Rāṣṭrapāla, Dhṛṣṭi and Tuṣṭimān were the sons of Ugrasena.

SB 9.24.25 — Kaṁsā, Kaṁsavatī, Kaṅkā, Śūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena. They became the wives of Vasudeva's younger brothers.

SB 9.24.26 — The son of Citraratha was Vidūratha, the son of Vidūratha was Śūra, and his son was Bhajamāna. The son of Bhajamāna was Śini, the son of Śini was Bhoja, and the son of Bhoja was Hṛdika.

SB 9.24.27 — The three sons of Hṛdika were Devamīḍha, Śatadhanu and Kṛtavarmā. The son of Devamīḍha was Śūra, whose wife was named Māriṣā.

SB 9.24.28-31 — Through Māriṣā, King Śūra begot Vasudeva, Devabhāga, Devaśravā, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. These ten sons were spotlessly pious personalities. When Vasudeva was born, the demigods from the heavenly kingdom sounded kettledrums. Therefore Vasudeva, who provided the proper place for the appearance of the Supreme Personality of Godhead, Kṛṣṇa, was also known as Ānakadundubhi. The five daughters of King Śūra, named Pṛthā, Śrutadevā, Śrutakīrti, Śrutaśravā and Rājādhidevī, were Vasudeva's sisters. Śūra gave Pṛthā to his friend Kunti, who had no issue, and therefore another name of Pṛthā was Kuntī.

SB 9.24.32 — Once when Durvāsā was a guest at the house of Pṛthā's father, Kunti, Pṛthā satisfied Durvāsā by rendering service. Therefore she received a mystic power by which she could call any demigod. To examine the potency of this mystic power, the pious Kuntī immediately called for the sun-god.

SB 9.24.33 — As soon as Kuntī called for the demigod of the sun, he immediately appeared before her, and she was very much surprised. She told the sun-god, "I was simply examining the

effectiveness of this mystic power. I am sorry I have called you unnecessarily. Please return and excuse me."

SB 9.24.34 — The sun-god said: O beautiful Pṛthā, your meeting with the demigods cannot be fruitless. Therefore, let me place my seed in your womb so that you may bear a son. I shall arrange to keep your virginity intact, since you are still an unmarried girl.

SB 9.24.35 — After saying this, the sun-god discharged his semen into the womb of Pṛthā and then returned to the celestial kingdom. Immediately thereafter, from Kuntī a child was born, who was like a second sun-god.

SB 9.24.36 — Because Kuntī feared people's criticisms, with great difficulty she had to give up her affection for her child. Unwillingly, she packed the child in a basket and let it float down the waters of the river. O Mahārāja Parīkṣit, your great-grandfather the pious and chivalrous King Pāṇḍu later married Kuntī.

SB 9.24.37 — Vṛddhaśarmā, the King of Karūṣa, married Kuntī's sister Śrutadevā, and from her womb Dantavakra was born. Having been cursed by the sages headed by Sanaka, Dantavakra had formerly been born as the son of Diti named Hiraṇyākṣa.

SB 9.24.38 — King Dhṛṣṭaketu, the King of Kekaya, married Śrutakīrti, another sister of Kuntī's. Śrutakīrti had five sons, headed by Santardana.

SB 9.24.39 — Through the womb of Rājādhidevī, another sister of Kuntī's, Jayasena begot two sons, named Vinda and Anuvinda. Similarly, the king of the Cedi state married Śrutaśravā. This king's name was Damaghoṣa.

SB 9.24.40 — The son of Śrutaśravā was Śiśupāla, whose birth has already been described [in the Seventh Canto of Śrīmad-Bhāgavatam]. Vasudeva's brother named Devabhāga had two sons born of his wife, Kaṁsā. These two sons were Citraketu and Bṛhadbala.

SB 9.24.41 — Vasudeva's brother named Devaśravā married Kaṁsavatī, by whom he begot two sons, named Suvīra and Iṣumān. Kaṅka, by his wife Kaṅkā, begot three sons, named Baka, Satyajit and Purujit.

SB 9.24.42 — King Sṛñjaya, by his wife, Rāṣṭrapālikā, begot sons headed by Vṛṣa and Durmarṣaṇa. King Śyāmaka, by his wife, Śūrabhūmi, begot two sons, named Harikeśa and Hiraṇyākṣa.

SB 9.24.43 — Thereafter, King Vatsaka, by the womb of his wife, Miśrakeśī, who was an Apsarā, begot sons headed by Vṛka. Vṛka, by his wife, Durvākṣī, begot Takṣa, Puṣkara, Śāla and so on.

SB 9.24.44 — From Samīka, by the womb of his wife, Sudāmanī, came Sumitra, Arjunapāla and other sons. King Ānaka, by his wife, Karṇikā, begot two sons, namely Ṛtadhāmā and Jaya.

SB 9.24.45 — Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.

SB 9.24.46 — Vasudeva, by the womb of his wife Rohiṇī, begot sons such as Bala, Gada, Sāraṇa, Durmada, Vipula, Dhruva, Kṛta and others.

SB 9.24.47-48 — From the womb of Pauravī came twelve sons, including Bhūta, Subhadra, Bhadrabāhu, Durmada and Bhadra. Nanda, Upananda, Kṛtaka, Śūra and others were born from the womb of Madirā. Bhadrā [Kauśalyā] gave birth to only one son, named Keśī.

SB 9.24.49 — Vasudeva, by another of his wives, whose name was Rocanā, begot Hasta, Hemāṅgada and other sons. And by his wife named Ilā he begot sons headed by Uruvalka, all of whom were chief personalities in the dynasty of Yadu.

SB 9.24.50 — From the womb of Dhṛtadevā, one of the wives of Ānakadundubhi [Vasudeva], came a son named Vipṛṣṭha. The sons of Śāntidevā, another wife of Vasudeva, were Praśama, Prasita and others.

SB 9.24.51 — Vasudeva also had a wife named Upadevā, from whom came ten sons, headed by Rājanya, Kalpa and Varṣa. From Śrīdevā, another wife, came six sons, such as Vasu, Haṁsa and Suvaṁśa.

SB 9.24.52 — By the semen of Vasudeva in the womb of Devarakṣitā, nine sons were born, headed by Gadā. Vasudeva, who was religion personified, also had a wife named Sahadevā, by whose womb he begot eight sons, headed by Śruta and Pravara.

SB 9.24.53-55 — The eight sons born of Sahadevā such as Pravara and Śruta, were exact incarnations of the eight Vasus in the heavenly planets. Vasudeva also begot eight highly qualified sons through the womb of Devakī. These included Kīrtimān, Suṣeṇa, Bhadrasena, Ṛju, Sammardana, Bhadra and Saṅkarṣaṇa, the controller and serpent incarnation. The eighth son was the Supreme Personality of Godhead Himself — Kṛṣṇa. The highly fortunate Subhadrā, the one daughter, was your grandmother.

SB 9.24.56 — Whenever the principles of religion deteriorate and the principles of irreligion increase, the supreme controller, the Personality of Godhead Śrī Hari, appears by His own will.

SB 9.24.57 — O King, Mahārāja Parīkṣit, but for the Lord's personal desire, there is no cause for His appearance, disappearance or activities. As the Supersoul, He knows everything. Consequently there is no cause that affects Him, not even the results of fruitive activities.

SB 9.24.58 — The Supreme Personality of Godhead acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life. Thus He enables the living being to return home, back to Godhead.

SB 9.24.59 — Although the demons who take possession of the government are dressed like men of government, they do not know the duty of the government. Consequently, by the arrangement of God, such demons, who possess great military strength, fight with one another, and thus the great burden of demons on the surface of the earth is reduced. The demons increase their military power by the will of the Supreme, so that their numbers will be diminished and the devotees will have a chance to advance in Kṛṣṇa consciousness.

SB 9.24.60 — The Supreme Personality of Godhead, Kṛṣṇa, with the cooperation of Saṅkarṣaṇa, Balarāma, performed activities beyond the mental comprehension of even such personalities as Lord Brahmā and Lord Śiva. [For instance, Kṛṣṇa arranged the Battle of Kurukṣetra to kill many demons for the relief of the entire world.]

SB 9.24.61 — To show causeless mercy to the devotees who would take birth in the future in this Age of Kali, the Supreme Personality of Godhead, Kṛṣṇa, acted in such a way that simply by remembering Him one will be freed from all the lamentation and unhappiness of material existence. [In other words, He acted so that all future devotees, by accepting the instructions of Kṛṣṇa consciousness stated in Bhagavad-gītā, could be relieved from the pangs of material existence.]

SB 9.24.62 — Simply by receiving the glories of the Lord through purified transcendental ears, the devotees of the Lord are immediately freed from strong material desires and engagement in fruitive activities.

SB 9.24.63-64 — Assisted by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha, Kuru, Sṛñjaya and Pāṇḍu, Lord Kṛṣṇa performed various activities. By His pleasing smiles, His affectionate behavior, His instructions and His uncommon pastimes like raising Govardhana Hill, the Lord, appearing in His transcendental body, pleased all of human society.

SB 9.24.65 — Kṛṣṇa's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Kṛṣṇa sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of their eyes.

SB 9.24.66 — The Supreme Personality of Godhead, Śrī Kṛṣṇa, known as līlā-puruṣottama, appeared as the son of Vasudeva but immediately left His father's home and went to Vṛndāvana to expand His loving relationship with His confidential devotees. In Vṛndāvana the Lord killed many demons, and afterwards He returned to Dvārakā, where according to Vedic principles He married many wives who were the best of women, begot through them hundreds of sons, and performed sacrifices for His own worship to establish the principles of householder life.

SB 9.24.67 — Thereafter, Lord Śrī Kṛṣṇa created a misunderstanding between family members just to diminish the burden of the world. Simply by His glance, He annihilated all the demoniac kings on the Battlefield of Kurukṣetra and declared victory for Arjuna. Finally, He instructed Uddhava about transcendental life and devotion and then returned to His abode in His original form.

Canto 10: The Summum Bonum

SB 10.1: The Advent of Lord Kṛṣṇa: Introduction

SB 10.1.1 — King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

SB 10.1.2 — O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

SB 10.1.3 — The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

SB 10.1.4 — Glorification of the Supreme Personality of Godhead is performed in the paramparā system, that is, it is conveyed from the spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

SB 10.1.5-7 — Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time — that is, as Paramātmā and as virāṭ-rūpa — gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

SB 10.1.8 — My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma

was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

SB 10.1.9 — Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

SB 10.1.10 — Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

SB 10.1.11 — Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

SB 10.1.12 — O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

SB 10.1.13 — Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

SB 10.1.14 — Sūta Gosvāmī said: O son of Bhṛgu, after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this Age of Kali.

SB 10.1.15 — Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

SB 10.1.16 — The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

SB 10.1.17 — Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

SB 10.1.18 — Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

SB 10.1.19 — Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the Ocean of Milk.

SB 10.1.20 — After reaching the shore of the Ocean of Milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the Ocean of Milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

SB 10.1.21 — While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

SB 10.1.22 — Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

SB 10.1.23 — The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

SB 10.1.24 — The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

SB 10.1.25 — The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

SB 10.1.26 — Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

SB 10.1.27 — Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

SB 10.1.28 — Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

SB 10.1.29 — Some time ago, Vasudeva, who belonged to the demigod family [or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

SB 10.1.30 — Kaṁsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

SB 10.1.31-32 — Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

SB 10.1.33 — O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

SB 10.1.34 — While Kaṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

SB 10.1.35 — Kaṁsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

SB 10.1.36 — Wanting to pacify Kaṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be the father of Kṛṣṇa, spoke to him in the following words.

SB 10.1.37 — Vasudeva said: My dear brother-in-law Kaṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

SB 10.1.38 — O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

SB 10.1.39 — When the present body turns to dust and is again reduced to five elements — earth, water, fire, air and ether — the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

SB 10.1.40 — Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

SB 10.1.41 — Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptiḥ].

SB 10.1.42 — At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

SB 10.1.43 — When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes — sometimes round, sometimes long, and so on — because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

SB 10.1.44 — Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one’s welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

SB 10.1.45 — As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

SB 10.1.46 — Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kaṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

SB 10.1.47 — When Vasudeva saw that Kaṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kaṁsa.

SB 10.1.48 — As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

SB 10.1.49-50 — Vasudeva considered: By delivering all my sons to Kaṁsa, who is death personified, I shall save the life of Devakī. Perhaps Kaṁsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kaṁsa will give up this immediate threat, and if in due course of time Kaṁsa dies, I shall have nothing to fear.

SB 10.1.51 — When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

SB 10.1.52 — After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kaṁsa with great respect.

SB 10.1.53 — Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kaṁsa, he externally smiled and spoke to him as follows.

SB 10.1.54 — Vasudeva said: O best of the sober, you have nothing to fear from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

SB 10.1.55 — Śrīla Śukadeva Gosvāmī continued: Kaṁsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kaṁsa, pacified him further and entered his own house.

SB 10.1.56 — Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

SB 10.1.57 — Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kīrtimān, into the hands of Kaṁsa.

SB 10.1.58 — What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

SB 10.1.59 — My dear King Parīkṣit, when Kaṁsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

SB 10.1.60 — O Vasudeva, you may take back your child and go home. I have no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

SB 10.1.61 — Vasudeva agreed and took his child back home, but because Kaṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kaṁsa's word.

SB 10.1.62-63 — The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods.

SB 10.1.64 — Once the great saint Nārada approached Kaṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kaṁsa was placed into great fear and doubt.

SB 10.1.65-66 — After the departure of the great saint Nārada, Kaṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kaṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kaṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.

SB 10.1.67 — Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

SB 10.1.68 — In his previous birth, Kaṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kaṁsa became envious of everyone connected with the Yadu dynasty.

SB 10.1.69 — Kaṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

SB 10.2: Prayers by the Demigods for Lord Kṛṣṇa in the Womb

SB 10.2.1-2 — Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kaṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvivida, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

SB 10.2.3 — Persecuted by the demoniac kings, the Yādavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośalas.

SB 10.2.4-5 — Some of their relatives, however, began to follow Kaṁsa's principles and act in his service. After Kaṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

SB 10.2.6 — To protect the Yadus, His personal devotees, from Kaṁsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yoga-māyā as follows.

SB 10.2.7 — The Lord ordered Yoga-māyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kaṁsa. Please go there.

SB 10.2.8 — Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.

SB 10.2.9 — O all-auspicious Yoga-māyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

SB 10.2.10 — By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

SB 10.2.11-12 — Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

SB 10.2.13 — The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

SB 10.2.14 — Thus instructed by the Supreme Personality of Godhead, Yoga-māyā immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

SB 10.2.15 — When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yoga-māyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

SB 10.2.16 — Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

SB 10.2.17 — While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendentally illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kaṁsa, and not only for Kaṁsa but for all living entities.

SB 10.2.18 — Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

SB 10.2.19 — Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kaṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

SB 10.2.20 — Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kaṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant."

SB 10.2.21 — Kaṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

SB 10.2.22 — A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

SB 10.2.23 — Śukadeva Gosvāmī said: Deliberating in this way, Kaṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

SB 10.2.24 — While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kaṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kaṁsa became unfavorably Kṛṣṇa conscious.

SB 10.2.25 — Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

SB 10.2.26 — The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

SB 10.2.27 — The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit — the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature — goodness, passion and ignorance. The fruits of bodily happiness have four tastes — religiosity, economic development, sense gratification and liberation — which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements — earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows — the eyes, the ears, the nostrils, the mouth, the rectum and the genitals — and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

SB 10.2.28 — The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

SB 10.2.29 — O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation.

When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

SB 10.2.30 — O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

SB 10.2.31 — O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

SB 10.2.32 — [Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

SB 10.2.33 — O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

SB 10.2.34 — O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

SB 10.2.35 — O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

SB 10.2.36 — O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

SB 10.2.37 — Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

SB 10.2.38 — O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

SB 10.2.39 — O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

SB 10.2.40 — O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasiṁhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

SB 10.2.41 — O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kaṁsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

SB 10.2.42 — After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

SB 10.3: The Birth of Lord Kṛṣṇa

SB 10.3.6 — The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādharīs, along with the Apsarās, began to dance in jubilation.

SB 10.3.7-8 — The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

SB 10.3.9-10 — Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

SB 10.3.11 — When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

SB 10.3.12 — O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

SB 10.3.13 — Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

SB 10.3.14 — My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

SB 10.3.15-17 — The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic

manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avāṅ-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.

SB 10.3.18 — One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected this conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

SB 10.3.19 — O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature — sattva, rajas and tamas — are under Your control, everything takes place automatically.

SB 10.3.20 — My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

SB 10.3.21 — O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

SB 10.3.22 — O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kaṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

SB 10.3.23 — Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kaṁsa and unusually astonished, began to offer prayers to the Lord.

SB 10.3.24 — Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.

SB 10.3.25 — After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

SB 10.3.26 — O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

SB 10.3.27 — No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

SB 10.3.28 — My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

SB 10.3.29 — O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kaṁsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb.

SB 10.3.30 — O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

SB 10.3.31 — At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

SB 10.3.32 — The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

SB 10.3.33 — When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

SB 10.3.34-35 — My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

SB 10.3.36 — Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

SB 10.3.37-38 — O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

SB 10.3.39 — Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

SB 10.3.40 — After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

SB 10.3.41 — Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni.

SB 10.3.42 — In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

SB 10.3.43 — O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

SB 10.3.44 — I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.

SB 10.3.45 — Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

SB 10.3.46 — Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: kṛṣṇas tu bhagavān svayam.]

SB 10.3.47 — Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yoga-māyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

SB 10.3.48-49 — By the influence of Yoga-māyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

SB 10.3.50 — Because of constant rain sent by the demigod Indra, the river Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the river Yamunā gave way to Vasudeva and allowed him to cross.

SB 10.3.51 — When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yoga-māyā, and then returned to his residence, the prison house of Kaṁsa.

SB 10.3.52 — Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

SB 10.3.53 — Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

SB 10.4: The Atrocities of King Kaṁsa

SB 10.4.1 — Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

SB 10.4.2 — Thereafter, all the watchmen very quickly approached King Kaṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kaṁsa, who had awaited this news very anxiously, immediately took action.

SB 10.4.3 — Kaṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kaṁsa, his hair scattered on his head, at once approached the place where the child had been born.

SB 10.4.4 — Devakī helplessly, piteously appealed to Kaṁsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

SB 10.4.5 — My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

SB 10.4.6 — My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

SB 10.4.7 — Śukadeva Gosvāmī continued: Piteously embracing her daughter and crying, Devakī begged Kaṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

SB 10.4.8 — Having uprooted all relationships with his sister because of intense selfishness, Kaṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

SB 10.4.9 — The child, Yoga-māyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kaṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

SB 10.4.10-11 — The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

SB 10.4.12 — O Kaṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

SB 10.4.13 — After speaking to Kaṁsa in this way, the goddess Durgā, Yoga-māyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

SB 10.4.14 — After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

SB 10.4.15 — Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

SB 10.4.16 — Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

SB 10.4.17 — Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

SB 10.4.18 — O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

SB 10.4.19 — In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

SB 10.4.20 — One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

SB 10.4.21 — My dear sister Devakī, all good fortune unto you. Everyone suffers and enjoys the results of his own work under the control of providence. Therefore, although your sons have unfortunately been killed by me, please do not lament for them.

SB 10.4.22 — In the bodily conception of life, one remains in darkness, without self-realization, thinking, "I am being killed" or "I have killed my enemies." As long as a foolish person thus considers the self to be the killer or the killed, he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress.

SB 10.4.23 — Kaṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kaṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.

SB 10.4.24 — Fully believing in the words of the goddess Durgā, Kaṁsa exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.

SB 10.4.25 — When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kaṁsa as follows.

SB 10.4.26 — O great personality Kaṁsa, only by the influence of ignorance does one accept the material body and bodily ego. What you have said about this philosophy is correct. Persons in the bodily concept of life, lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another."

SB 10.4.27 — Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

SB 10.4.28 — Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kaṁsa felt pleased, and with their permission he entered his home.

SB 10.4.29 — After that night passed, Kaṁsa summoned his ministers and informed them of all that had been spoken by Yoga-māyā [who had revealed that He who was to slay Kaṁsa had already been born somewhere else].

SB 10.4.30 — After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings, advised Kaṁsa as follows.

SB 10.4.31 — If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

SB 10.4.32 — The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

SB 10.4.33 — While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

SB 10.4.34 — Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

SB 10.4.35 — When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

SB 10.4.36 — The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and

meditation. The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

SB 10.4.37 — Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

SB 10.4.38 — As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.

SB 10.4.39 — The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

SB 10.4.40 — O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

SB 10.4.41 — The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

SB 10.4.42 — Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dviṭ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.

SB 10.4.43 — Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kaṁsa, who was bound by the laws of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.

SB 10.4.44 — These demons, the followers of Kaṁsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kaṁsa entered his palace.

SB 10.4.45 — Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

SB 10.4.46 — My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.

SB 10.5: The Meeting of Nanda Mahārāja and Vasudeva

SB 10.5.1-2 — Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

SB 10.5.3 — Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

SB 10.5.4 — O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

SB 10.5.5 — The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.

SB 10.5.6 — Vrajapura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

SB 10.5.7 — The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

SB 10.5.8 — O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

SB 10.5.9 — The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

SB 10.5.10 — Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

SB 10.5.11 — In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

SB 10.5.12 — Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

SB 10.5.13 — Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

SB 10.5.14 — In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

SB 10.5.15-16 — The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

SB 10.5.17 — The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

SB 10.5.18 — O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

SB 10.5.19 — Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kaṁsa.

SB 10.5.20 — When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kaṁsa, he went to Nanda Mahārāja's residence.

SB 10.5.21 — When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

SB 10.5.22 — O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

SB 10.5.23 — My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

SB 10.5.24 — It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

SB 10.5.25 — Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

SB 10.5.26 — My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

SB 10.5.27 — My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is He living very peacefully in your home with His real mother, Rohiṇī?

SB 10.5.28 — When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

SB 10.5.29 — Nanda Mahārāja said: Alas, King Kaṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

SB 10.5.30 — Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

SB 10.5.31 — Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kaṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

SB 10.5.32 — Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.

SB 10.6: The Killing of the Demon Pūtanā

SB 10.6.1 — Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

SB 10.6.2 — While Nanda Mahārāja was returning to Gokula, the same fierce Pūtanā whom Kaṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

SB 10.6.3 — My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

SB 10.6.4 — Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

SB 10.6.5-6 — Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.

SB 10.6.7 — While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

SB 10.6.8 — Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

SB 10.6.9 — Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

SB 10.6.10 — On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

SB 10.6.11 — Unbearably pressed in every vital point, the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

SB 10.6.12 — As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

SB 10.6.13 — In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parīkṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

SB 10.6.14 — O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

SB 10.6.15-17 — The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

SB 10.6.18 — Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

SB 10.6.19 — Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.

SB 10.6.20 — The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

SB 10.6.21 — The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

SB 10.6.22-23 — [Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may

Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādharī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

SB 10.6.24 — May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

SB 10.6.25-26 — May Lord Pṛśnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

SB 10.6.27-29 — The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

SB 10.6.30 — Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

SB 10.6.31 — Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

SB 10.6.32 — Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

SB 10.6.33 — The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

SB 10.6.34 — Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

SB 10.6.35-36 — Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

SB 10.6.37-38 — The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

SB 10.6.39-40 — The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

SB 10.6.41 — Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

SB 10.6.42 — When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

SB 10.6.43 — O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

SB 10.6.44 — Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

SB 10.7: The Killing of the Demon Tṛṇāvarta

SB 10.7.1-2 — King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

SB 10.7.3 — Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

SB 10.7.4 — Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā.

SB 10.7.5 — After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

SB 10.7.6 — The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

SB 10.7.7 — Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

SB 10.7.8 — When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

SB 10.7.9 — The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

SB 10.7.10 — The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

SB 10.7.11 — Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

SB 10.7.12 — After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

SB 10.7.13-15 — When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water

mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.

SB 10.7.16 — Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

SB 10.7.17 — The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

SB 10.7.18 — One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

SB 10.7.19 — Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.

SB 10.7.20 — While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kaṁsa's, came there as a whirlwind, at Kaṁsa's instigation, and very easily carried the child away into the air.

SB 10.7.21 — Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

SB 10.7.22 — For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

SB 10.7.23 — Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

SB 10.7.24 — Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

SB 10.7.25 — When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

SB 10.7.26 — Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

SB 10.7.27 — Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.

SB 10.7.28 — With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

SB 10.7.29 — While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

SB 10.7.30 — The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.

SB 10.7.31 — It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

SB 10.7.32 — Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.

SB 10.7.33 — Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

SB 10.7.34 — One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

SB 10.7.35-36 — O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

SB 10.7.37 — When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.

SB 10.8: Lord Kṛṣṇa Shows the Universal Form Within His Mouth

SB 10.8.1 — Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Garga Muni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

SB 10.8.2 — When Nanda Mahārāja saw Garga Muni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Garga Muni with his eyes, Nanda Mahārāja could appreciate that Garga Muni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

SB 10.8.3 — When Garga Muni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

SB 10.8.4 — O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.

SB 10.8.5 — O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human

being can understand what he has done in his past life and how it affects his present life. This is known to you.

SB 10.8.6 — My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

SB 10.8.7 — Garga Muni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kaṁsa will consider Them the sons of Devakī.

SB 10.8.8-9 — Kaṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yoga-māyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kaṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

SB 10.8.10 — Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kaṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

SB 10.8.11 — Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Garga Muni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

SB 10.8.12 — Garga Muni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families — Vasudeva's family and the family of Nanda Mahārāja — He will be known as Saṅkarṣaṇa.

SB 10.8.13 — Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors — white, red and yellow — and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

SB 10.8.14 — For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

SB 10.8.15 — For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

SB 10.8.16 — To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

SB 10.8.17 — O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

SB 10.8.18 — Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses].

SB 10.8.19 — In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

SB 10.8.20 — Śrīla Śukadeva Gosvāmī continued: After Garga Muni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

SB 10.8.21 — After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

SB 10.8.22 — When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

SB 10.8.23 — Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

SB 10.8.24 — Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

SB 10.8.25 — When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

SB 10.8.26 — O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

SB 10.8.27 — Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

SB 10.8.28 — Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.

SB 10.8.29 — "Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

SB 10.8.30 — "When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and

turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They poke holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

SB 10.8.31 — "When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun, and she would not want to chastise her blessed transcendental child.

SB 10.8.32 — One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."

SB 10.8.33 — Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

SB 10.8.34 — Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

SB 10.8.35 — Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

SB 10.8.36 — Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

SB 10.8.37-39 — When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with

mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities, goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

SB 10.8.40 — [Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

SB 10.8.41 — Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

SB 10.8.42 — It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

SB 10.8.43 — Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, Yoga-māyā, inspired her to become absorbed in intense maternal affection for her son.

SB 10.8.44 — Immediately forgetting Yoga-māyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

SB 10.8.45 — The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

SB 10.8.46 — Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the

Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

SB 10.8.47 — Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

SB 10.8.48 — Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

SB 10.8.49 — Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

SB 10.8.50 — When Brahmā said, "Yes, let it be so," the most fortune Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

SB 10.8.51 — Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

SB 10.8.52 — Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.

SB 10.9: Mother Yaśodā Binds Lord Kṛṣṇa

SB 10.9.1-2 — Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

SB 10.9.3 — Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

SB 10.9.4 — While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

SB 10.9.5 — Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

SB 10.9.6 — Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

SB 10.9.7 — Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

SB 10.9.8 — Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

SB 10.9.9 — When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

SB 10.9.10 — While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair

became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son, Kṛṣṇa.

SB 10.9.11 — When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

SB 10.9.12 — Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

SB 10.9.13-14 — The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

SB 10.9.15 — When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

SB 10.9.16 — This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

SB 10.9.17 — Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

SB 10.9.18 — Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

SB 10.9.19 — O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

SB 10.9.20 — Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.

SB 10.9.21 — The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

SB 10.9.22 — While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

SB 10.9.23 — In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

SB 10.10: The Deliverance of the Yamala-arjuna Trees

SB 10.10.1 — King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

SB 10.10.2-3 — Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

SB 10.10.4 — Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

SB 10.10.5 — O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

SB 10.10.6 — Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

SB 10.10.7 — Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.

SB 10.10.8 — Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

SB 10.10.9 — Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

SB 10.10.10 — While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

SB 10.10.11 — While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

SB 10.10.12 — This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under

the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

SB 10.10.13 — Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

SB 10.10.14 — By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

SB 10.10.15 — A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

SB 10.10.16 — Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

SB 10.10.17 — Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

SB 10.10.18 — Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

SB 10.10.19 — Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

SB 10.10.20-22 — These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

SB 10.10.23 — Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

SB 10.10.24 — The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

SB 10.10.25 — "Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

SB 10.10.26 — Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

SB 10.10.27 — By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

SB 10.10.28 — Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

SB 10.10.29 — O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

SB 10.10.30-31 — You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

SB 10.10.32 — O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

SB 10.10.33 — O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

SB 10.10.34-35 — Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform — extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

SB 10.10.36 — O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

SB 10.10.37 — O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

SB 10.10.38 — Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

SB 10.10.39 — Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master

of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

SB 10.10.40 — The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

SB 10.10.41 — When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

SB 10.10.42 — O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

SB 10.10.43 — Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

SB 10.11: The Childhood Pastimes of Kṛṣṇa

SB 10.11.1 — Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

SB 10.11.2 — There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

SB 10.11.3 — Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

SB 10.11.4 — Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

SB 10.11.5 — Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

SB 10.11.6 — When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

SB 10.11.7 — The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

SB 10.11.8 — Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

SB 10.11.9 — To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

SB 10.11.10 — Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

SB 10.11.11 — While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

SB 10.11.12 — Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

SB 10.11.13 — Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

SB 10.11.14 — Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

SB 10.11.15 — Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

SB 10.11.16 — My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

SB 10.11.17 — Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

SB 10.11.18 — Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

SB 10.11.19 — Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

SB 10.11.20 — My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

SB 10.11.21 — Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

SB 10.11.22 — At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

SB 10.11.23 — He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

SB 10.11.24 — The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

SB 10.11.25 — Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

SB 10.11.26 — Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

SB 10.11.27 — All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

SB 10.11.28 — Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

SB 10.11.29 — Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

SB 10.11.30 — Upon hearing this advice from Upananda, the cowherd men unanimously agreed. “Very nice,” they said. “Very nice.” Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

SB 10.11.31-32 — Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

SB 10.11.33 — The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

SB 10.11.34 — Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

SB 10.11.35 — In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

SB 10.11.36 — O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the river Yamunā, They both enjoyed great pleasure.

SB 10.11.37 — In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

SB 10.11.38 — Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

SB 10.11.39-40 — Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

SB 10.11.41 — One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the river Yamunā, another demon arrived there, desiring to kill Them.

SB 10.11.42 — When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

SB 10.11.43 — Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

SB 10.11.44 — Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

SB 10.11.45 — After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

SB 10.11.46 — One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

SB 10.11.47 — Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

SB 10.11.48 — That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

SB 10.11.49 — When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

SB 10.11.50 — Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura

immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

SB 10.11.51 — When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kaṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

SB 10.11.52 — At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

SB 10.11.53 — Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

SB 10.11.54 — When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

SB 10.11.55 — The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

SB 10.11.56 — Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

SB 10.11.57 — The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Garga Muni predicted we are now actually experiencing in all detail.

SB 10.11.58 — In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

SB 10.11.59 — In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

SB 10.12: The Killing of the Demon Aghāsura

SB 10.12.1 — Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

SB 10.12.2 — At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

SB 10.12.3 — Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

SB 10.12.4 — Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

SB 10.12.5 — All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

SB 10.12.6 — Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

SB 10.12.7-11 — All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

SB 10.12.12 — Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

SB 10.12.13 — My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

SB 10.12.14 — Aghāsura, who had been sent by Kaṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

SB 10.12.15 — Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

SB 10.12.16 — After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

SB 10.12.17 — His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

SB 10.12.18 — Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

SB 10.12.19 — The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

SB 10.12.20 — Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

SB 10.12.21 — On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

SB 10.12.22 — In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

SB 10.12.23 — The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

SB 10.12.24 — Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

SB 10.12.25 — The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about

the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

SB 10.12.26 — In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

SB 10.12.27 — Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

SB 10.12.28 — Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.

SB 10.12.29 — When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kaṁsa and other demons, were jubilant.

SB 10.12.30 — When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

SB 10.12.31 — Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

SB 10.12.32 — When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

SB 10.12.33 — From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

SB 10.12.34 — Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

SB 10.12.35 — When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

SB 10.12.36 — O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

SB 10.12.37 — This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

SB 10.12.38 — Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

SB 10.12.39 — If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

SB 10.12.40 — Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

SB 10.12.41 — Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugaṇḍa age, could the boys have described this incident as having happened recently?

SB 10.12.42 — O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

SB 10.12.43 — O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

SB 10.12.44 — Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.

SB 10.13: The Stealing of the Boys and Calves by Brahmā

SB 10.13.1 — Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

SB 10.13.2 — Paramahaṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

SB 10.13.3 — O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

SB 10.13.4 — Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

SB 10.13.5 — My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

SB 10.13.6 — I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

SB 10.13.7 — Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

SB 10.13.8 — Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

SB 10.13.9 — Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

SB 10.13.10 — All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

SB 10.13.11 — Kṛṣṇa is yajña-bhuk — that is, He eats only offerings of yajña — but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

SB 10.13.12 — O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

SB 10.13.13 — When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

SB 10.13.14 — "Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

SB 10.13.15 — O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

SB 10.13.16 — Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

SB 10.13.17 — When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

SB 10.13.18 — Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

SB 10.13.19 — By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

SB 10.13.20 — Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

SB 10.13.21 — O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

SB 10.13.22 — The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

SB 10.13.23 — Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

SB 10.13.24 — Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

SB 10.13.25 — Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

SB 10.13.26 — Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

SB 10.13.27 — In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

SB 10.13.28 — One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

SB 10.13.29 — Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

SB 10.13.30 — When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

SB 10.13.31 — The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

SB 10.13.32 — The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

SB 10.13.33 — At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

SB 10.13.34 — Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

SB 10.13.35 — Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

SB 10.13.36 — What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

SB 10.13.37 — Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

SB 10.13.38 — Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

SB 10.13.39 — Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

SB 10.13.40 — When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

SB 10.13.41 — Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

SB 10.13.42 — A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

SB 10.13.43 — Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

SB 10.13.44 — Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

SB 10.13.45 — As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

SB 10.13.46 — Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

SB 10.13.47-48 — All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

SB 10.13.49 — Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

SB 10.13.50 — Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

SB 10.13.51 — All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

SB 10.13.52 — All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

SB 10.13.53 — Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

SB 10.13.54 — The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

SB 10.13.55 — Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

SB 10.13.56 — Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

SB 10.13.57 — The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yoga-māyā.

SB 10.13.58 — Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

SB 10.13.59 — Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

SB 10.13.60 — Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

SB 10.13.61 — Then Lord Brahmā saw the Absolute Truth — who is one without a second, who possesses full knowledge and who is unlimited — assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

SB 10.13.62 — After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

SB 10.13.63 — Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

SB 10.13.64 — Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

SB 10.14: Brahmā's Prayers to Lord Kṛṣṇa

SB 10.14.1 — Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

SB 10.14.2 — My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

SB 10.14.3 — Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

SB 10.14.4 — My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

SB 10.14.5 — O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

SB 10.14.6 — Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

SB 10.14.7 — In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

SB 10.14.8 — My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

SB 10.14.9 — My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.

SB 10.14.10 — Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.

SB 10.14.11 — What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

SB 10.14.12 — O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence — whether designated by various philosophers as real or as unreal — that is actually outside Your abdomen?

SB 10.14.13 — My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?

SB 10.14.14 — Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

SB 10.14.15 — My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?

SB 10.14.16 — My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body — a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.

SB 10.14.17 — Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact form. How could such things happen unless arranged by Your inconceivable energy?

SB 10.14.18 — Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

SB 10.14.19 — To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva].

SB 10.14.20 — O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.

SB 10.14.21 — O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

SB 10.14.22 — Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

SB 10.14.23 — You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth — self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.

SB 10.14.24 — Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.

SB 10.14.25 — A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive illusory material existence arises, but knowledge of You at once causes it to subside.

SB 10.14.26 — The conception of material bondage and the conception of liberation are both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.

SB 10.14.27 — Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.

SB 10.14.28 — O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

SB 10.14.29 — My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

SB 10.14.30 — My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

SB 10.14.31 — O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

SB 10.14.32 — How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

SB 10.14.33 — Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

SB 10.14.34 — My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

SB 10.14.35 — My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon

these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtanā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

SB 10.14.36 — My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

SB 10.14.37 — My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

SB 10.14.38 — There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

SB 10.14.39 — My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

SB 10.14.40 — My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the brāhmaṇas and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

SB 10.14.41 — Śukadeva Gosvāmī said: Having thus offered his prayers, Brahmā circumambulated his worshipable Lord, the unlimited Personality of Godhead, three times and then bowed down at His lotus feet. The appointed creator of the universe then returned to his own residence.

SB 10.14.42 — After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

SB 10.14.43 — O King, although the boys had passed an entire year apart from the Lord of their very lives, they had been covered by Lord Kṛṣṇa's illusory potency and thus considered that year merely half a moment.

SB 10.14.44 — What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of Māyā, this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand his own identity.

SB 10.14.45 — The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

SB 10.14.46 — Then Lord Hṛṣīkeśa, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Kṛṣṇa showed the cowherd boys the skin of the dead serpent Aghāsura.

SB 10.14.47 — Lord Kṛṣṇa's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and His bamboo flute loudly and festively resounded. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus Lord Kṛṣṇa entered the cow pasture of His father, Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the cowherd women.

SB 10.14.48 — As the cowherd boys reached the village of Vraja, they sang, "Today Kṛṣṇa saved us by killing a great serpent!" Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja.

SB 10.14.49 — King Parīkṣit said: O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love — love they never felt even for their own children? Please explain this.

SB 10.14.50 — Śrī Śukadeva Gosvāmī said: O King, for every created being the dearmost thing is certainly his own self. The dearness of everything else — children, wealth and so on — is due only to the dearness of the self.

SB 10.14.51 — For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home.

SB 10.14.52 — Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself.

SB 10.14.53 — If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong.

SB 10.14.54 — Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.

SB 10.14.55 — You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

SB 10.14.56 — Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

SB 10.14.57 — The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

SB 10.14.58 — For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is paraṁ padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

SB 10.14.59 — Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.

SB 10.14.60 — Any person who hears or chants these pastimes Lord Murāri performed with His cowherd friends — the killing of Aghāsura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā — is sure to achieve all his spiritual desires.

SB 10.14.61 — In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

SB 10.15: The Killing of Dhenuka, the Ass Demon

SB 10.15.1 — Śukadeva Gosvāmī said: When Lord Rāma and Lord Kṛṣṇa attained the age of paugaṇḍa [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet.

SB 10.15.2 — Thus desiring to enjoy pastimes, Lord Mādhava, sounding His flute, surrounded by cowherd boys who were chanting His glories, and accompanied by Lord Baladeva, kept the cows before Him and entered the Vṛndāvana forest, which was full of flowers and rich with nourishment for the animals.

SB 10.15.3 — The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.

SB 10.15.4 — The primeval Lord saw that the stately trees, with their beautiful reddish buds and their heavy burden of fruits and flowers, were bending down to touch His feet with the tips of their branches. Thus He smiled gently and addressed His elder brother.

SB 10.15.5 — The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.

SB 10.15.6 — O Original Personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

SB 10.15.7 — O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the gopīs do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.

SB 10.15.8 — This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms — a favor hankered after by the goddess of fortune herself.

SB 10.15.9 — Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.

SB 10.15.10-12 — Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

SB 10.15.13 — Sometimes He would cry out in imitation of birds such as the cakoras, krauñcas, cakrāhvas, bhāradvājas and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

SB 10.15.14 — When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.

SB 10.15.15 — Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

SB 10.15.16 — Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.

SB 10.15.17 — Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.

SB 10.15.18 — My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.

SB 10.15.19 — In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.

SB 10.15.20 — Once, some of the cowherd boys — Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others — lovingly spoke the following words.

SB 10.15.21 — [The cowherd boys said:] O Rāma, Rāma, mighty-armed one ! O Kṛṣṇa, destroyer of the miscreants ! Not far from here is a very great forest filled with rows of palm trees.

SB 10.15.22 — In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.

SB 10.15.23 — O Rāma, O Kṛṣṇa ! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.

SB 10.15.24 — The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.

SB 10.15.25 — In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the tāla fruits spreading all about.

SB 10.15.26 — O Kṛṣṇa ! Please get those fruits for us. Our minds are so attracted by their aroma ! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.

SB 10.15.27 — Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

SB 10.15.28 — Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the tāla fruits to fall to the ground.

SB 10.15.29 — Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble.

SB 10.15.30 — The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.

SB 10.15.31 — Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his two hind legs at Him.

SB 10.15.32 — Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

SB 10.15.33 — Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke.

SB 10.15.34 — Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.

SB 10.15.35 — My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.

SB 10.15.36 — The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.

SB 10.15.37 — O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees.

SB 10.15.38 — The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.

SB 10.15.39 — Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.

SB 10.15.40 — People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

SB 10.15.41 — Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.

SB 10.15.42 — Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him.

SB 10.15.43 — With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord — glances filled with bashfulness, laughter and submission — and Śrī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.

SB 10.15.44 — Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.

SB 10.15.45 — By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

SB 10.15.46 — After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.

SB 10.15.47 — O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went without Balarāma to the Yamunā River.

SB 10.15.48 — At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

SB 10.15.49-50 — As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.

SB 10.15.51 — Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

SB 10.15.52 — O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

SB 10.16: Kṛṣṇa Chastises the Serpent Kāliya

SB 10.16.1 — Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.

SB 10.16.2 — King Parīkṣit inquired: O learned sage, please explain how the Supreme Personality of Godhead chastised the serpent Kāliya within the unfathomable waters of the Yamunā, and how it was that Kāliya had been living there for so many ages.

SB 10.16.3 — O brāhmaṇa, the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?

SB 10.16.4 — Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] was a lake inhabited by the serpent Kāliya, whose fiery poison constantly heated and boiled its waters. Indeed, the vapors thus created were so poisonous that birds flying over the contaminated lake would fall down into it.

SB 10.16.5 — The wind blowing over that deadly lake carried droplets of water to the shore. Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.

SB 10.16.6 — Lord Kṛṣṇa saw how the Kāliya serpent had polluted the Yamunā River with his terribly powerful poison. Since Kṛṣṇa had descended from the spiritual world specifically to subdue envious demons, the Lord immediately climbed to the top of a very high kadamba tree and prepared Himself for battle. He tightened His belt, slapped His arms and then jumped into the poisonous water.

SB 10.16.7 — When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred bow-lengths. This is not at all amazing, however, for the Supreme Lord possesses infinite strength.

SB 10.16.8 — Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant — swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.

SB 10.16.9 — Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.

SB 10.16.10 — When the members of the cowherd community, who had accepted Kṛṣṇa as their dearmost friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything — their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.

SB 10.16.11 — The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears.

SB 10.16.12 — In the Vṛndāvana area there then arose all three types of fearful omens — those on the earth, those in the sky and those in the bodies of living creatures — which announced imminent danger.

SB 10.16.13-15 — Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him.

SB 10.16.16 — The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother.

SB 10.16.17 — The residents hurried toward the banks of the Yamunā in search of their dearmost Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.

SB 10.16.18 — The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag. My dear King Parīkṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.

SB 10.16.19 — As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.

SB 10.16.20 — When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.

SB 10.16.21 — Although the elder gopīs were feeling just as much distress as she and were pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like corpses, with their eyes fixed upon His face, these gopīs each took turns recounting the pastimes of the darling of Vraja.

SB 10.16.22 — Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them.

SB 10.16.23 — The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.

SB 10.16.24 — His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.

SB 10.16.25 — Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuḍa would play with a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.

SB 10.16.26 — Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.

SB 10.16.27 — Seeing the Lord dancing, His servants in the heavenly planets — the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods — immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as mṛdaṅgas, paṇavas and ānakas. They also made offerings of songs, flowers and prayers.

SB 10.16.28 — My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus experienced extreme pain and misery.

SB 10.16.29 — Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions

as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

SB 10.16.30 — My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

SB 10.16.31 — When Kāliya's wives saw how the serpent had become so fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.

SB 10.16.32 — Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.

SB 10.16.33 — The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

SB 10.16.34 — What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

SB 10.16.35 — Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with him?

SB 10.16.36 — O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows.

SB 10.16.37 — Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

SB 10.16.38 — O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

SB 10.16.39 — We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

SB 10.16.40 — Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

SB 10.16.41 — Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

SB 10.16.42-43 — Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

SB 10.16.44 — We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

SB 10.16.45 — We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

SB 10.16.46 — Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

SB 10.16.47 — O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

SB 10.16.48 — Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

SB 10.16.49 — O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

SB 10.16.50 — Therefore all material bodies throughout the three worlds — those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance — all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

SB 10.16.51 — At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

SB 10.16.52 — O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

SB 10.16.53 — Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

SB 10.16.54 — Śukadeva Gosvāmī said: Thus praised by the Nāgapatnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

SB 10.16.55 — Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

SB 10.16.56 — The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

SB 10.16.57 — O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.

SB 10.16.58 — O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

SB 10.16.59 — O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

SB 10.16.60 — Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

SB 10.16.61 — If a mortal being attentively remembers My command to you — to leave Vṛndāvana and go to the ocean — and narrates this account at sunrise and sunset, he will never be afraid of you.

SB 10.16.62 — If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

SB 10.16.63 — Out of fear of Garuḍa, you left Ramaṇaka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

SB 10.16.64 — Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshiping Him with great joy and reverence.

SB 10.16.65-67 — Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

SB 10.17: The History of Kāliya

SB 10.17.1 — [Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramaṇaka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

SB 10.17.2-3 — Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule, O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.

SB 10.17.4 — Although all the other serpents were dutifully making offerings to Garuḍa, one serpent — the arrogant Kāliya, son of Kadru — would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.

SB 10.17.5 — O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.

SB 10.17.6 — As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.

SB 10.17.7 — The angry son of Tārkṣya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana struck the son of Kadru with his left wing, which shone like gold.

SB 10.17.8 — Beaten by Garuḍa's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuḍa could not enter this lake. Indeed, he could not even approach it.

SB 10.17.9 — In that very lake Garuḍa had once desired to eat a fish — fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.

SB 10.17.10 — Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.

SB 10.17.11 — If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.

SB 10.17.12 — Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuḍa he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.

SB 10.17.13-14 — [Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.

SB 10.17.15 — Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life.

SB 10.17.16 — Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.

SB 10.17.17 — All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."

SB 10.17.18 — The brāhmaṇas then advised Nanda Mahārāja, "To assure that your son Kṛṣṇa will always be free from danger, you should give charity to the brāhmaṇas." With a satisfied mind, O King, Nanda Mahārāja then very gladly gave them gifts of cows and gold.

SB 10.17.19 — The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.

SB 10.17.20 — O best of kings [Parīkṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī.

SB 10.17.21 — During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them.

SB 10.17.22 — Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.

SB 10.17.23 — [Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us, Your devotees!

SB 10.17.24 — O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.

SB 10.17.25 — Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

SB 10.18: Lord Balarāma Slays the Demon Pralamba

SB 10.18.1 — Śukadeva Gosvāmī said: Surrounded by His blissful companions, who constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.

SB 10.18.2 — While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.

SB 10.18.3 — Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana.

SB 10.18.4 — In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.

SB 10.18.5 — The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed, Vṛndāvana was abundant with fresh green grass.

SB 10.18.6 — With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.

SB 10.18.7 — Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

SB 10.18.8 — Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.

SB 10.18.9 — Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.

SB 10.18.10 — As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.

SB 10.18.11 — O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.

SB 10.18.12 — Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.

SB 10.18.13 — While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"

SB 10.18.14 — Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds.

SB 10.18.15 — They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs.

SB 10.18.16 — In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.

SB 10.18.17 — While Rāma, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndāvana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma.

SB 10.18.18 — Since the Supreme Lord Kṛṣṇa, who had appeared in the Daśārha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him.

SB 10.18.19 — Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: "Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams."

SB 10.18.20 — The cowherd boys chose Kṛṣṇa and Balarāma as the leaders of the two parties. Some of the boys were on Kṛṣṇa's side, and others joined Balarāma.

SB 10.18.21 — The boys played various games involving carriers and passengers. In these games the winners would climb up on the backs of the losers, who would have to carry them.

SB 10.18.22 — Thus carrying and being carried by one another, and at the same time tending the cows, the boys followed Kṛṣṇa to a banyan tree known as Bhāṇḍīraka.

SB 10.18.23 — My dear King Parīkṣit, when Śrīdāmā, Vṛṣabha and the other members of Lord Balarāma's party were victorious in these games, Kṛṣṇa and His followers had to carry them.

SB 10.18.24 — Defeated, the Supreme Lord Kṛṣṇa carried Śrīdāmā. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.

SB 10.18.25 — Considering Lord Kṛṣṇa invincible, that foremost demon [Pralamba] quickly carried Balarāma far beyond the spot where he was supposed to put his passenger down.

SB 10.18.26 — As the great demon carried Balarāma, the Lord became as heavy as massive Mount Sumeru, and Pralamba had to slow down. He then resumed his actual form — an effulgent body that was covered with golden ornaments and that resembled a cloud flashing with lightning and carrying the moon.

SB 10.18.27 — When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky — with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings — the Lord seemed to become a little frightened.

SB 10.18.28 — Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon's head with His hard fist, just as Indra, the king of the demigods, strikes a mountain with his thunderbolt weapon.

SB 10.18.29 — Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

SB 10.18.30 — The cowherd boys were most astonished to see how the powerful Balarāma had killed the demon Pralamba, and they exclaimed, "Excellent! Excellent!"

SB 10.18.31 — They offered Balarāma profuse benedictions and then glorified Him, who deserves all glorification. Their minds overwhelmed with ecstatic love, they embraced Him as if He had come back from the dead.

SB 10.18.32 — The sinful Pralamba having been killed, the demigods felt extremely happy, and they showered flower garlands upon Lord Balarāma and praised the excellence of His deed.

SB 10.19: Swallowing the Forest Fire

SB 10.19.1 — Śukadeva Gosvāmī said: While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest.

SB 10.19.2 — Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.

SB 10.19.3 — Not seeing the cows before them, Kṛṣṇa, Rāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone.

SB 10.19.4 — Then the boys began tracing out the cows' path by noting their hoofprints and the blades of grass the cows had broken with their hooves and teeth. All the cowherd boys were in great anxiety because they had lost their source of livelihood.

SB 10.19.5 — Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.

SB 10.19.6 — The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply.

SB 10.19.7 — Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

SB 10.19.8 — As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who

are disturbed by fear of death approach the Supreme Personality of Godhead. The boys addressed Them as follows.

SB 10.19.9 — [The cowherd boys said:] O Kṛṣṇa! Kṛṣṇa! Most powerful one! O Rāma! You whose prowess never fails! Please save Your devotees, who are about to be burned by this forest fire and have come to take shelter of You!

SB 10.19.10 — Kṛṣṇa! Certainly Your own friends shouldn't be destroyed. O knower of the nature of all things, we have accepted You as our Lord, and we are souls surrendered unto You!

SB 10.19.11 — Śukadeva Gosvāmī said: Hearing these pitiful words from His friends, the Supreme Lord Kṛṣṇa told them, "Just close your eyes and do not be afraid."

SB 10.19.12 — "All right," the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.

SB 10.19.13 — The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍīra tree.

SB 10.19.14 — When the cowherd boys saw that they had been saved from the forest fire by the Lord's mystic power, which is manifested by His internal potency, they began to think that Kṛṣṇa must be a demigod.

SB 10.19.15 — It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories.

SB 10.19.16 — The young gopīs took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.

SB 10.20: The Rainy Season and Autumn in Vṛndāvana

SB 10.20.1 — Śukadeva Gosvāmī said:To the ladies of Vṛndāvana, the cowherd boys then related in full detail Kṛṣṇa's and Balarāma's wonderful activities of delivering them from the forest fire and killing the demon Pralamba.

SB 10.20.2 — The elder cowherd men and ladies were amazed to hear this account, and they concluded that Kṛṣṇa and Balarāma must be exalted demigods who had appeared in Vṛndāvana.

SB 10.20.3 — Then the rainy season began, giving life and sustenance to all living beings. The sky began to rumble with thunder, and lightning flashed on the horizon.

SB 10.20.4 — The sky was then covered by dense blue clouds accompanied by lightning and thunder. Thus the sky and its natural illumination were covered in the same way that the spirit soul is covered by the three modes of material nature.

SB 10.20.5 — With its rays, the sun had for eight months drunk up the earth's wealth in the form of water. Now that the proper time had arrived, the sun began releasing this accumulated wealth.

SB 10.20.6 — Flashing with lightning, great clouds were shaken and swept about by fierce winds. Just like merciful persons, the clouds gave their lives for the pleasure of this world.

SB 10.20.7 — The earth had been emaciated by the summer heat, but she became fully nourished again when moistened by the god of rain. Thus the earth was like a person whose body has been emaciated by austerities undergone for a material purpose, but who again becomes fully nourished when he achieves the fruit of those austerities.

SB 10.20.8 — In the evening twilight during the rainy season, the darkness allowed the glowworms but not the stars to shine forth, just as in the Age of Kali the predominance of sinful activities allows atheistic doctrines to overshadow the true knowledge of the Vedas.

SB 10.20.9 — The frogs, who had all along been lying silent, suddenly began croaking when they heard the rumbling of the rain clouds, in the same way that brāhmaṇa students, who perform their morning duties in silence begin reciting their lessons when called by their teacher.

SB 10.20.10 — With the advent of the rainy season, the insignificant streams, which had become dry, began to swell and then strayed from their proper courses, like the body, property and money of a man controlled by the urges of his senses.

SB 10.20.11 — The newly grown grass made the earth emerald green, the indragopa insects added a reddish hue, and white mushrooms added further color and circles of shade. Thus the earth appeared like a person who has suddenly become rich.

SB 10.20.12 — With their wealth of grains, the fields gave joy to the farmers. But those fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand how everything is under the control of the Supreme.

SB 10.20.13 — As all creatures of the land and water took advantage of the newly fallen rainwater, their forms became attractive and pleasing, just as a devotee becomes beautiful by engaging in the service of the Supreme Lord.

SB 10.20.14 — Where the rivers joined the ocean it became agitated, its waves blown about by the wind, just as the mind of an immature yogī becomes agitated because he is still tainted by lust and attached to the objects of sense gratification.

SB 10.20.15 — Just as devotees whose minds are absorbed in the Personality of Godhead remain peaceful even when attacked by all sorts of dangers, the mountains in the rainy season were not at all disturbed by the repeated striking of the rain-bearing clouds.

SB 10.20.16 — During the rainy season the roads, not being cleansed, became covered with grass and debris and were thus difficult to make out. These roads were like religious scriptures that brāhmaṇas no longer study and that thus become corrupted and covered over with the passage of time.

SB 10.20.17 — Though the clouds are the well-wishing friends of all living beings, the lightning, fickle in its affinities, moved from one group of clouds to another, like lusty women unfaithful even to virtuous men.

SB 10.20.18 — When the curved bow of Indra [the rainbow] appeared in the sky, which had the quality of thundering sound, it was unlike ordinary bows because it did not rest upon a string. Similarly, when the Supreme Lord appears in this world, which is the interaction of the material qualities, He is unlike ordinary persons because He remains free from all material qualities and independent of all material conditions.

SB 10.20.19 — During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul.

SB 10.20.20 — The peacocks became festive and cried out a joyful greeting when they saw the clouds arrive, just as people distressed in household life feel pleasure when the pure devotees of the infallible Supreme Lord visit them.

SB 10.20.21 — The trees had grown thin and dry, but after they drank the newly fallen rainwater through their feet, their various bodily features blossomed. Similarly, one whose body has grown thin and weak from austerity again exhibits his healthy bodily features upon enjoying the material objects gained through that austerity.

SB 10.20.22 — The cranes continued dwelling on the shores of the lakes, although the shores were agitated during the rainy season, just as materialistic persons with contaminated minds always remain at home, despite the many disturbances there.

SB 10.20.23 — When Indra sent forth his rains, the floodwaters broke through the irrigation dikes in the agricultural fields, just as in the Kali-yuga the atheists' false theories break down the boundaries of Vedic injunctions.

SB 10.20.24 — The clouds, impelled by the winds, released their nectarean water for the benefit of all living beings, just as kings, instructed by their brāhmaṇa priests, dispense charity to the citizens.

SB 10.20.25 — When the Vṛndāvana forest had thus become resplendent, filled with ripe dates and jambu fruits, Lord Kṛṣṇa, surrounded by His cows and cowherd boyfriends and accompanied by Śrī Balarāma, entered that forest to enjoy.

SB 10.20.26 — The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet.

SB 10.20.27 — The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby.

SB 10.20.28 — When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits.

SB 10.20.29 — Lord Kṛṣṇa would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Saṅkarṣaṇa and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water.

SB 10.20.30-31 — Lord Kṛṣṇa watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vṛndāvana's rainy season, a

perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency.

SB 10.20.32 — While Lord Rāma and Lord Keśava were thus dwelling in Vṛndāvana, the fall season arrived, when the sky is cloudless, the water clear and the wind gentle.

SB 10.20.33 — The autumn season, which regenerated the lotus flowers, also restored the various bodies of water to their original purity, just as the process of devotional service purifies the minds of the fallen yogīs when they return to it.

SB 10.20.34 — Autumn cleared the sky of clouds, let the animals get out of their crowded living conditions, cleaned the earth of its covering of mud, and purified the water of contamination, in the same way that loving service rendered to Lord Kṛṣṇa frees the members of the four spiritual orders from their respective troubles.

SB 10.20.35 — The clouds, having given up all they possessed, shone forth with purified effulgence, just like peaceful sages who have given up all material desires and are thus free of all sinful propensities.

SB 10.20.36 — During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not.

SB 10.20.37 — The fish swimming in the increasingly shallow water did not at all understand that the water was diminishing, just as foolish family men cannot see how the time they have left to live is diminishing with every passing day.

SB 10.20.38 — Just as a miserly, poverty-stricken person overly absorbed in family life suffers because he cannot control his senses, the fish swimming in the shallow water had to suffer the heat of the autumn sun.

SB 10.20.39 — Gradually the different areas of land gave up their muddy condition and the plants grew past their unripe stage, in the same way that sober sages give up egotism and possessiveness. These are based on things different from the real self, namely, the material body and its by-products.

SB 10.20.40 — With the arrival of autumn, the ocean and the lakes became silent, their water still, just like a sage who has desisted from all material activities and given up his recitation of Vedic mantras.

SB 10.20.41 — In the same way that the practitioners of yoga bring their senses under strict control to check their consciousness from flowing out through the agitated senses, the farmers erected strong mud banks to keep the water within their rice fields from draining out.

SB 10.20.42 — The autumn moon relieved all creatures of the suffering caused by the sun's rays, just as wisdom relieves a person of the misery caused by his identifying with his material body and as Lord Mukunda relieves Vṛndāvana's ladies of the distress caused by their separation from Him.

SB 10.20.43 — Free of clouds and filled with clearly visible stars, the autumn sky shone brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures.

SB 10.20.44 — The full moon shone in the sky, surrounded by stars, just as Śrī Kṛṣṇa, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vṛṣṇis.

SB 10.20.45 — Except for the gopīs, whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

SB 10.20.46 — By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service of the Supreme Lord are automatically followed by all beneficial results.

SB 10.20.47 — O King Parīkṣit, when the autumn sun rose, all the lotus flowers blossomed happily, except the night-blooming kumut, just as in the presence of a strong ruler everyone becomes fearless, except the thieves.

SB 10.20.48 — In all the towns and villages people held great festivals, performing the Vedic fire sacrifice for honoring and tasting the first grains of the new harvest, along with similar celebrations that followed local custom and tradition. Thus the earth, rich with newly grown grain and especially beautified by the presence of Kṛṣṇa and Balarāma, shone beautifully as an expansion of the Supreme Lord.

SB 10.20.49 — The merchants, sages, kings and brahmacārī students, kept in by the rain, were at last free to go out and attain their desired objects, just as those who achieve perfection in this life can, when the proper time comes, leave the material body and attain their respective forms.

SB 10.21: The Gopīs Glorify the Song of Kṛṣṇa's Flute

SB 10.21.1 — Śukadeva Gosvāmī said: Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.

SB 10.21.2 — The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.

SB 10.21.3 — When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.

SB 10.21.4 — The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

SB 10.21.5 — Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

SB 10.21.6 — O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

SB 10.21.7 — The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.

SB 10.21.8 — Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

SB 10.21.9 — My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

SB 10.21.10 — O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

SB 10.21.11 — Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

SB 10.21.12 — Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

SB 10.21.13 — Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.

SB 10.21.14 — O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

SB 10.21.15 — When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

SB 10.21.16 — In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and

constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

SB 10.21.17 — The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.

SB 10.21.18 — Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

SB 10.21.19 — My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

SB 10.21.20 — Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the gopīs became fully absorbed in thoughts of Him.

SB 10.22: Kṛṣṇa Steals the Garments of the Unmarried Gopīs

SB 10.22.1 — Śukadeva Gosvāmī said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unspiced khichrī.

SB 10.22.2-3 — My dear King, after they had bathed in the water of the Yamunā just as the sun was rising, the gopīs made an earthen deity of goddess Durgā on the riverbank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense.

SB 10.22.4 — Each of the young unmarried girls performed her worship while chanting the following mantra. "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great

mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."

SB 10.22.5 — Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: "May the son of King Nanda become my husband."

SB 10.22.6 — Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath.

SB 10.22.7 — One day they came to the riverbank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Kṛṣṇa.

SB 10.22.8 — Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic yoga, was aware of what the gopīs were doing, and thus He went there surrounded by His young companions to award the gopīs the perfection of their endeavor.

SB 10.22.9 — Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

SB 10.22.10 — [Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.

SB 10.22.11 — I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

SB 10.22.12 — Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

SB 10.22.13 — As Śrī Govinda spoke to the gopīs in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

SB 10.22.14 — [The gopīs said:] Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

SB 10.22.15 — O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

SB 10.22.16 — The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

SB 10.22.17 — Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

SB 10.22.18 — When the Supreme Lord saw how the gopīs were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

SB 10.22.19 — [Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

SB 10.22.20 — Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

SB 10.22.21 — Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.

SB 10.22.22 — Although the gopīs had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

SB 10.22.23 — The gopīs were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

SB 10.22.24 — The Supreme Lord understood the determination of the gopīs in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.

SB 10.22.25 — [Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

SB 10.22.26 — The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

SB 10.22.27 — Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Kātyāyanī, O pure-hearted ones.

SB 10.22.28 — Śukadeva Gosvāmī said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.

SB 10.22.29 — Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.

SB 10.22.30 — When the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

SB 10.22.31-32 — [Lord Kṛṣṇa said:] O Stoka Kṛṣṇa and Aṁśu, O Śrīdāma, Subala and Arjuna, O Viśāla, Vṛṣabha, Ojasvī, Devaprastha and Varūthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.

SB 10.22.33 — Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

SB 10.22.34 — These trees fulfill one's desires with their leaves, flowers and fruits, their shade, roots, bark and wood, and also with their fragrance, sap, ashes, pulp and shoots.

SB 10.22.35 — It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

SB 10.22.36 — Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Kṛṣṇa came to the Yamunā River.

SB 10.22.37 — The cowherd boys let the cows drink the clear, cool and wholesome water of the Yamunā. O King Parīkṣit, the cowherd boys themselves also drank that sweet water to their full satisfaction.

SB 10.22.38 — Then, O King, the cowherd boys began herding the animals in a leisurely way within a small forest along the Yamunā. But soon they became afflicted by hunger and, approaching Kṛṣṇa and Balarāma, spoke as follows.

SB 10.23: The Brāhmaṇas' Wives Blessed

SB 10.23.1 — The cowherd boys said: O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, chastiser of the wicked! We are being harassed by hunger, and You should do something about it.

SB 10.23.2 — Śukadeva Gosvāmī said: Thus entreated by the cowherd boys, the Supreme Personality of Godhead, the son of Devakī, replied as follows, desiring to please certain of His devotees who were brāhmaṇas' wives.

SB 10.23.3 — [Lord Kṛṣṇa said:] Please go to the sacrificial arena where a group of brāhmaṇas, learned in the Vedic injunctions, are now performing the Āṅgirasa sacrifice to gain promotion to heaven.

SB 10.23.4 — When you go there, My dear cowherd boys, simply request some food. Declare to them the name of My elder brother, the Supreme Lord Balarāma, and also My name, and explain that you have been sent by Us.

SB 10.23.5 — Thus instructed by the Supreme Personality of Godhead, the cowherd boys went there and submitted their request. They stood before the brāhmaṇas with palms joined in supplication and then fell flat on the ground to offer respect.

SB 10.23.6 — [The cowherd boys said:] O earthly gods, please hear us. We cowherd boys are executing the orders of Kṛṣṇa, and we have been sent here by Balarāma. We wish all good for you. Please acknowledge our arrival.

SB 10.23.7 — Lord Rāma and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brāhmaṇas, O best of the knowers of religion, if you have faith please give some food to Them.

SB 10.23.8 — Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi.

SB 10.23.9 — The brāhmaṇas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

SB 10.23.10-11 — Although the ingredients of sacrificial performance — the place, time, particular paraphernalia, mantras, rituals, priests, fires, demigods, performer, offering and the as yet unseen beneficial results — are all simply aspects of His opulences, the brāhmaṇas saw Lord Kṛṣṇa as an ordinary human because of their perverted intelligence. They failed to recognize that He is the Supreme Absolute Truth, the directly manifest Personality of Godhead, whom the material senses cannot ordinarily perceive. Thus bewildered by their false identification with the mortal body, they did not show Him proper respect.

SB 10.23.12 — When the brāhmaṇas failed to reply even with a simple yes or no, O chastiser of the enemy [Parīkṣit], the cowherd boys returned disappointed to Kṛṣṇa and Rāma and reported this to Them.

SB 10.23.13 — Hearing what had happened, the Supreme Personality of Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.

SB 10.23.14 — [Lord Kṛṣṇa said:] Tell the wives of the brāhmaṇas that I have come here with Lord Saṅkarṣaṇa. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

SB 10.23.15 — The cowherd boys then went to the house where the brāhmaṇas' wives were staying. There the boys saw those chaste ladies sitting, nicely decorated with fine ornaments. Bowing down to the brāhmaṇa ladies, the boys addressed them in all humility.

SB 10.23.16 — [The cowherd boys said:] Obeisances unto you, O wives of the learned brāhmaṇas. Kindly hear our words. We have been sent here by Lord Kṛṣṇa, who is passing by not far from here.

SB 10.23.17 — He has come a long way with the cowherd boys and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His companions.

SB 10.23.18 — The wives of the brāhmaṇas were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.

SB 10.23.19 — Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

SB 10.23.20-21 — Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of His transcendental qualities, won out. Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.

SB 10.23.22 — His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

SB 10.23.23 — O ruler of men, for a long time those brāhmaṇa ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness.

SB 10.23.24 — Lord Kṛṣṇa, who witnesses the thoughts of all creatures, understood how those ladies had abandoned all worldly hopes and come there simply to see Him. Thus He addressed them as follows with a smile upon His face.

SB 10.23.25 — [Lord Kṛṣṇa said:] Welcome, O most fortunate ladies. Please sit down and make yourselves comfortable. What can I do for you? That you have come here to see Me is most appropriate.

SB 10.23.26 — Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.

SB 10.23.27 — It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?

SB 10.23.28 — You should thus return to the sacrificial arena, because your husbands, the learned brāhmaṇas, are householders and need your assistance to finish their respective sacrifices.

SB 10.23.29 — The wives of the brāhmaṇas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasī leaves that fall from Your lotus feet. We are ready to give up all material relationships.

SB 10.23.30 — Our husbands, fathers, sons, brothers, other relatives and friends will no longer take us back, and how could anyone else be willing to give us shelter? Therefore, since we have thrown ourselves at Your lotus feet and have no other destination, please, O chastiser of enemies, grant our desire.

SB 10.23.31 — The Supreme Personality of Godhead replied: Rest assured that your husbands will not be inimical toward you, nor will your fathers, brothers, sons, other relatives or the general populace. I will personally advise them of the situation. Indeed, even the demigods will express their approval.

SB 10.23.32 — For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.

SB 10.23.33 — It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

SB 10.23.34 — Śrīla Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice.

SB 10.23.35 — One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

SB 10.23.36 — Govinda, the Supreme Personality of Godhead, fed the cowherd boys with that food of four varieties. Then the all-powerful Lord Himself partook of the preparations.

SB 10.23.37 — Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words and actions.

SB 10.23.38 — The brāhmaṇas then came to their senses and began to feel great remorse. They thought, "We have sinned, for we have denied the request of the two Lords of the universe, who deceptively appeared as ordinary human beings."

SB 10.23.39 — Taking note of their wives' pure, transcendental devotion for Lord Kṛṣṇa, the Supreme Personality of Godhead, and seeing their own lack of devotion, the brāhmaṇas felt most sorrowful and began to condemn themselves.

SB 10.23.40 — [The brāhmaṇas said:] To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

SB 10.23.41 — The illusory potency of the Supreme Lord certainly bewilders even the great mystics, what to speak of us. As brāhmaṇas we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.

SB 10.23.42 — Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death — their attachment to family life.

SB 10.23.43-44 — These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories

are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.

SB 10.23.45 — Indeed, infatuated as we are with our household affairs, we have deviated completely from the real aim of our life. But now just see how the Lord, through the words of these simple cowherd boys, has reminded us of the ultimate destination of all true transcendentalists.

SB 10.23.46 — Otherwise, why would the supreme controller — whose every desire is already fulfilled and who is the master of liberation and all other transcendental benedictions — enact this pretense with us, who are always to be controlled by Him?

SB 10.23.47 — Hoping for the touch of His lotus feet, the goddess of fortune perpetually worships Him alone, leaving aside all others and renouncing her pride and fickleness. That He begs is certainly astonishing to everyone.

SB 10.23.48-49 — All the aspects of sacrifice — the auspicious place and time, the various items of paraphernalia, the Vedic hymns, the prescribed rituals, the priests and sacrificial fires, the demigods, the patron of the sacrifice, the sacrificial offering and the pious results obtained — all are simply manifestations of His opulences. Yet even though we had heard that the Supreme Personality of Godhead, Viṣṇu, the Lord of all mystic controllers, had taken birth in the Yadu dynasty, we were so foolish that we could not recognize Śrī Kṛṣṇa to be none other than Him.

SB 10.23.50 — Let us offer our obeisances unto Lord Kṛṣṇa, the Supreme Personality of Godhead. His intelligence is never bewildered, whereas we, confused by His power of illusion, are simply wandering about on the paths of fruitive work.

SB 10.23.51 — We were bewildered by Lord Kṛṣṇa's illusory potency and thus could not understand His influence as the original Personality of Godhead. Now we hope He will kindly forgive our offense.

SB 10.23.52 — Thus reflecting on the sin they had committed by neglecting Lord Kṛṣṇa, they became very eager to see Him. But being afraid of King Kaṁsa, they did not dare go to Vraja.

SB 10.24: Worshiping Govardhana Hill

SB 10.24.1 — Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.

SB 10.24.2 — Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

SB 10.24.3 — [Lord Kṛṣṇa said:] My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed?

SB 10.24.4 — Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.

SB 10.24.5 — One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.

SB 10.24.6 — When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve success in their work, whereas ignorant people do not.

SB 10.24.7 — Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

SB 10.24.8 — Nanda Mahārāja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures.

SB 10.24.9 — Not only we, my dear son, but also many other men worship him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain.

SB 10.24.10 — By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people.

SB 10.24.11 — This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

SB 10.24.12 — Śukadeva Gosvāmī said: When Lord Keśava [Kṛṣṇa] heard the statements of His father, Nanda, and other senior residents of Vraja, He addressed His father as follows, to arouse anger in Lord Indra.

SB 10.24.13 — Lord Kṛṣṇa said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma.

SB 10.24.14 — Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed.

SB 10.24.15 — Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?

SB 10.24.16 — Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities.

SB 10.24.17 — Because it is karma that causes the conditioned living entity to accept and then give up different high- and low-grade material bodies, this karma is his enemy, friend and neutral witness, his spiritual master and controlling lord.

SB 10.24.18 — Therefore one should seriously worship work itself. A person should remain in the position corresponding to his nature and should perform his own duty. Indeed, that by which we may live nicely is really our worshipable deity.

SB 10.24.19 — If one thing is actually sustaining our life but we take shelter of something else, how can we achieve any real benefit? We would be like an unfaithful woman, who can never achieve any actual benefit by consorting with her paramour.

SB 10.24.20 — The brāhmaṇa maintains his life by studying and teaching the Vedas, the member of the royal order by protecting the earth, the vaiśya by trade, and the śūdra by serving the higher, twice-born classes.

SB 10.24.21 — The occupational duties of the vaiśya are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a community are always engaged in cow protection.

SB 10.24.22 — The causes of creation, maintenance and destruction are the three modes of nature — namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety.

SB 10.24.23 — Impelled by the material mode of passion, the clouds pour down their rain everywhere, and by this rain all creatures gain their sustenance. What has the great Indra to do with this arrangement?

SB 10.24.24 — My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills.

SB 10.24.25 — Therefore may a sacrifice for the pleasure of the cows, the brāhmaṇas and Govardhana Hill begin! With all the paraphernalia collected for worshiping Indra, let this sacrifice be performed instead.

SB 10.24.26 — Let many different kinds of food be cooked, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice.

SB 10.24.27 — The brāhmaṇas who are learned in the Vedic mantras must properly invoke the sacrificial fires. Then you should feed the priests with nicely prepared food and reward them with cows and other gifts.

SB 10.24.28 — After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill.

SB 10.24.29 — After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the brāhmaṇas, the sacrificial fires and Govardhana Hill.

SB 10.24.30 — This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the brāhmaṇas and Govardhana Hill, and also to Me.

SB 10.24.31 — Śukadeva Gosvāmī said: Lord Kṛṣṇa, who is Himself powerful time, desired to destroy the false pride of Lord Indra. When Nanda and the other senior men of Vṛndāvana heard Śrī Kṛṣṇa's statement, they accepted His words as proper.

SB 10.24.32-33 — The cowherd community then did all that Madhusūdana had suggested. They arranged for the brāhmaṇas to recite the auspicious Vedic mantras, and using the paraphernalia that had been intended for Indra's sacrifice, they presented offerings to Govardhana Hill and the brāhmaṇas with reverential respect. They also gave grass to the cows. Then, placing the cows, bulls and calves in front of them, they circumambulated Govardhana.

SB 10.24.34 — As the beautifully ornamented cowherd ladies followed along, riding on wagons drawn by oxen, they sang the glories of Lord Kṛṣṇa, and their songs mingled with the brāhmaṇas' chanting of benedictions.

SB 10.24.35 — Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings.

SB 10.24.36 — Together with the people of Vraja, the Lord bowed down to this form of Govardhana Hill, thus in effect offering obeisances to Himself. Then He said, "Just see how this hill has appeared in person and bestowed mercy upon us!

SB 10.24.37 — "This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows."

SB 10.24.38 — The members of the cowherd community, having thus been inspired by Lord Vāsudeva to properly execute the sacrifice to Govardhana Hill, the cows and the brāhmaṇas, returned with Lord Kṛṣṇa to their village, Vraja.

SB 10.25: Lord Kṛṣṇa Lifts Govardhana Hill

SB 10.25.1 — Śukadeva Gosvāmī said: My dear King Parīkṣit, when Indra understood that his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord.

SB 10.25.2 — Angry Indra sent forth the clouds of universal destruction, known as Sāṁvartaka. Imagining himself the supreme controller, he spoke as follows.

SB 10.25.3 — [Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.

SB 10.25.4 — Their taking shelter of Kṛṣṇa is just like the foolish attempt of men who abandon transcendental knowledge of the self and instead try to cross over the great ocean of material existence in the false boats of fruitive, ritual sacrifices.

SB 10.25.5 — These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

SB 10.25.6 — [To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

SB 10.25.7 — I will follow you to Vraja, riding on my elephant Airāvata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

SB 10.25.8 — Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.

SB 10.25.9 — Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.

SB 10.25.10 — As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.

SB 10.25.11 — The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.

SB 10.25.12 — Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

SB 10.25.13 — [The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

SB 10.25.14 — Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra.

SB 10.25.15 — [Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.

SB 10.25.16 — By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

SB 10.25.17 — Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

SB 10.25.18 — I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

SB 10.25.19 — Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

SB 10.25.20 — The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

SB 10.25.21 — You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.

SB 10.25.22 — Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.

SB 10.25.23 — Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

SB 10.25.24 — When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

SB 10.25.25 — Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

SB 10.25.26 — [Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

SB 10.25.27 — After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.

SB 10.25.28 — While all living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before.

SB 10.25.29 — All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him — some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

SB 10.25.30 — Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.

SB 10.25.31 — In the heavens, O King, all the demigods, including the Siddhas, Sādhyas, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction.

SB 10.25.32 — My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.

SB 10.25.33 — Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

SB 10.26: Wonderful Kṛṣṇa

SB 10.26.1 — Śukadeva Gosvāmī said: The cowherd men were astonished when they saw Kṛṣṇa's activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Mahārāja and spoke as follows.

SB 10.26.2 — [The cowherd men said:] Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us — a birth that for Him would seem contemptible?

SB 10.26.3 — How could this seven-year-old boy playfully hold up the great hill Govardhana with one hand, just as a mighty elephant holds up a lotus flower?

SB 10.26.4 — As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerful demoness Pūtanā and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body.

SB 10.26.5 — Once, when only three months old, little Kṛṣṇa was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe.

SB 10.26.6 — At the age of one, while sitting peacefully He was taken up into the sky by the demon Tṛṇāvarta. But baby Kṛṣṇa grabbed the demon's neck, causing him great pain, and thus killed him.

SB 10.26.7 — Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of arjuna trees and pulled them down.

SB 10.26.8 — Another time, when Kṛṣṇa was tending the calves in the forest together with Balarāma and the cowherd boys, the demon Bakāsura came with the intention of killing Kṛṣṇa. But Kṛṣṇa seized this inimical demon by the mouth and tore him apart.

SB 10.26.9 — Desiring to kill Kṛṣṇa, the demon Vatsa disguised himself as a calf and entered among Kṛṣṇa's calves. But Kṛṣṇa killed the demon and, using his body, enjoyed the sport of knocking kapittha fruits down from the trees.

SB 10.26.10 — Together with Lord Balarāma, Kṛṣṇa killed the jackass demon and all his friends, thereby securing the safety of the Tālavana forest, which abounded with fully ripened palm fruits.

SB 10.26.11 — After arranging for the mighty Lord Balarāma to kill the terrible demon Pralamba, Kṛṣṇa saved Vraja's cowherd boys and their animals from a forest fire.

SB 10.26.12 — Kṛṣṇa chastised the most poisonous serpent, Kāliya, and after humbling him He drove him forcibly from the lake of the Yamunā. In this way the Lord made the water of that river free of the snake's powerful poison.

SB 10.26.13 — Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?

SB 10.26.14 — On the one hand this boy is only seven years old, and on the other we see that He has lifted the great hill Govardhana. Therefore, O King of Vraja, a doubt about your son arises within us.

SB 10.26.15 — Nanda Mahārāja replied: O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy.

SB 10.26.16 — [Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors — white, red and yellow — and now He has appeared in a blackish color.

SB 10.26.17 — For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

SB 10.26.18 — For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

SB 10.26.19 — To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

SB 10.26.20 — O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish.

SB 10.26.21 — Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies.

SB 10.26.22 — Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished hy His activities.

SB 10.26.23 — [Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

SB 10.26.24 — [Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect.

SB 10.26.25 — Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

SB 10.27: Lord Indra and Mother Surabhi Offer Prayers

SB 10.27.1 — Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra.

SB 10.27.2 — Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord's lotus feet.

SB 10.27.3 — Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.

SB 10.27.4 — King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You

does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.

SB 10.27.5 — How, then, could there exist in You the symptoms of an ignorant person — such as greed, lust, anger and envy — which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.

SB 10.27.6 — You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.

SB 10.27.7 — Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.

SB 10.27.8 — Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.

SB 10.27.9 — You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.

SB 10.27.10 — Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

SB 10.27.11 — Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.

SB 10.27.12 — My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.

SB 10.27.13 — O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

SB 10.27.14 — Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.

SB 10.27.15 — The Supreme Personality of Godhead said: My dear Indra, it was out of mercy that I stopped the sacrifice meant for you. You were greatly intoxicated by your opulence as King of heaven, and I wanted you to always remember Me.

SB 10.27.16 — A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand. If I desire his real welfare, I drag him down from his materially fortunate position.

SB 10.27.17 — Indra, you may now go. Execute My order and remain in your appointed position as King of heaven. But be sober, without false pride.

SB 10.27.18 — Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.

SB 10.27.19 — Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master.

SB 10.27.20 — You are our worshipable Deity. Therefore, O Lord of the universe, for the benefit of the cows, the brāhmaṇas, the demigods and all other saintly persons, please become our Indra.

SB 10.27.21 — As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.

SB 10.27.22-23 — Śukadeva Gosvāmī said: Having thus appealed to Lord Kṛṣṇa, mother Surabhi performed His bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thus, in the company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda.

SB 10.27.24 — Tumburu, Nārada and other Gandharvas, along with the Vidyādharas, Siddhas and Cāraṇas, came there to sing the glories of Lord Hari, which purify the entire world. And the wives of the demigods, filled with joy, danced together in the Lord's honor.

SB 10.27.25 — The most eminent demigods chanted the praises of the Lord and scattered wonderful showers of flowers all around Him. All three worlds felt supreme satisfaction, and the cows drenched the surface of the earth with their milk.

SB 10.27.26 — Rivers flowed with various kinds of tasty liquids, trees exuded honey, edible plants came to maturity without cultivation, and hills gave forth jewels formerly hidden in their interiors.

SB 10.27.27 — O Parīkṣit, beloved of the Kuru dynasty, upon the ceremonial bathing of Lord Kṛṣṇa, all living creatures, even those cruel by nature, became entirely free of enmity.

SB 10.27.28 — After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission and, surrounded by the demigods and other higher beings, returned to his heavenly abode.

SB 10.28: Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa

SB 10.28.1 — Śrī Bādarāyaṇi said: Having worshiped Lord Janārdana and fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kālindī on the Dvādaśī to take his bath.

SB 10.28.2 — Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.

SB 10.28.3 — O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rāma!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.

SB 10.28.4 — Seeing that the Lord, Hṛṣīkeśa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.

SB 10.28.5 — Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your lotus feet, O Personality of Godhead, can transcend the path of material existence.

SB 10.28.6 — My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.

SB 10.28.7 — Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.

SB 10.28.8 — O Kṛṣṇa, O seer of everything, please give Your mercy even to me. O Govinda, You are most affectionate to Your father. Please take him home.

SB 10.28.9 — Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see them.

SB 10.28.10 — Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.

SB 10.28.11 — [Hearing about Kṛṣṇa's pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, "Will the Supreme Lord bestow upon us His transcendental abode?"

SB 10.28.12 — Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.

SB 10.28.13 — [Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

SB 10.28.14 — Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

SB 10.28.15 — Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

SB 10.28.16 — The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.

SB 10.28.17 — Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers.

SB 10.29: Kṛṣṇa and the Gopīs Meet for the Rāsa Dance

SB 10.29.1 — Śrī Bādarāyaṇi said: Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

SB 10.29.2 — The moon then rose, anointing the face of the eastern horizon with the reddish hue of his comforting rays, and thus dispelling the pain of all who watched him rise. The moon was like a beloved husband who returns after a long absence and adorns the face of his beloved wife with red kuṅkuma.

SB 10.29.3 — Lord Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the kumuda lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus the Lord began to play sweetly on His flute, attracting the minds of the beautiful-eyed gopīs.

SB 10.29.4 — When the young women of Vṛndāvana heard Kṛṣṇa's flute-song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

SB 10.29.5 — Some of the gopīs were milking cows when they heard Kṛṣṇa's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven.

SB 10.29.6-7 — Some of them were getting dressed, feeding milk to their infants or rendering personal service to their husbands, but they all gave up these duties and went to meet Kṛṣṇa. Other gopīs were taking their evening meals, washing themselves, putting on cosmetics or applying kajjala to their eyes. But all the gopīs stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa.

SB 10.29.8 — Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back.

SB 10.29.9 — Some of the gopīs, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love.

SB 10.29.10-11 — For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

SB 10.29.12 — Śrī Parīkṣit Mahārāja said: O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?

SB 10.29.13 — Śukadeva Gosvāmī said: This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees.

SB 10.29.14 — O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity.

SB 10.29.15 — Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.

SB 10.29.16 — You should not be so astonished by Kṛṣṇa, the unborn master of all masters of mystic power, the Supreme Personality of Godhead. After all, it is the Lord who liberates this world.

SB 10.29.17 — Seeing that the girls of Vraja had arrived, Lord Kṛṣṇa, the best of speakers, greeted them with charming words that bewildered their minds.

SB 10.29.18 — Lord Kṛṣṇa said: O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell Me the reason for your coming here.

SB 10.29.19 — This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

SB 10.29.20 — Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members.

SB 10.29.21-22 — Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.

SB 10.29.23 — On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.

SB 10.29.24 — The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children.

SB 10.29.25 — Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor.

SB 10.29.26 — For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear.

SB 10.29.27 — Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

SB 10.29.28 — Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda, the gopīs became morose. Their great hopes were frustrated and they felt insurmountable anxiety.

SB 10.29.29 — Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the gopīs scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.

SB 10.29.30 — Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they

remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.

SB 10.29.31 — The beautiful gopīs said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.

SB 10.29.32 — Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self.

SB 10.29.33 — Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

SB 10.29.34 — Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

SB 10.29.35 — Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts — a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

SB 10.29.36 — O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

SB 10.29.37 — Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

SB 10.29.38 — Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

SB 10.29.39 — Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

SB 10.29.40 — Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

SB 10.29.41 — Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.

SB 10.29.42 — Śukadeva Gosvāmī said: Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

SB 10.29.43 — Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.

SB 10.29.44 — As the gopīs sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Vaijayantī garland, beautifying the Vṛndāvana forest.

SB 10.29.45-46 — Śrī Kṛṣṇa went with the gopīs to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.

SB 10.29.47 — The gopīs became proud of themselves for having received such special attention from Kṛṣṇa, the Supreme Personality of Godhead, and each of them thought herself the best woman on earth.

SB 10.29.48 — Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

SB 10.30: The Gopīs Search for Kṛṣṇa

SB 10.30.1 — Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.

SB 10.30.2 — As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā, the gopīs began acting out His various transcendental pastimes.

SB 10.30.3 — Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"

SB 10.30.4 — Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

SB 10.30.5 — [The gopīs said:] O aśvattha tree, O plakṣa, O nyagrodha, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

SB 10.30.6 — O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

SB 10.30.7 — O most kind tulasī, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

SB 10.30.8 — O mālati, O mallikā, O jāti and yūthikā, has Mādhava gone by here, giving you pleasure with the touch of His hand?

SB 10.30.9 — O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nīpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.

SB 10.30.10 — O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

SB 10.30.11 — O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.

SB 10.30.12 — O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasī mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

SB 10.30.13 — Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.

SB 10.30.14 — Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.

SB 10.30.15 — One gopī imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakaṭāsura.

SB 10.30.16 — One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.

SB 10.30.17 — Two gopīs acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.

SB 10.30.18 — When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of "Well done! Well done!"

SB 10.30.19 — Another gopī, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, "I am Kṛṣṇa! Just see how gracefully I move!"

SB 10.30.20 — "Don't be afraid of the wind and rain," said one gopī. "I will save you." And with that she lifted her shawl above her head.

SB 10.30.21 — [Śukadeva Gosvāmī continued:] O King, one gopī climbed on another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."

SB 10.30.22 — Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

SB 10.30.23 — One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid.

SB 10.30.24 — While the gopīs were thus imitating Kṛṣṇa's pastimes and asking Vṛndāvana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

SB 10.30.25 — [The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

SB 10.30.26 — The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearmost consort, they became perturbed and spoke as follows.

SB 10.30.27 — [The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

SB 10.30.28 — Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

SB 10.30.29 — O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions.

SB 10.30.30 — These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

SB 10.30.31 — Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

SB 10.30.32 — Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

SB 10.30.33 — Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

SB 10.30.34 — [Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.

SB 10.30.35-36 — As the gopīs wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular gopī whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopīs," She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone."

SB 10.30.37 — As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, "I cannot walk any further. Please carry Me wherever You want to go."

SB 10.30.38 — Thus addressed, Lord Kṛṣṇa replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.

SB 10.30.39 — She cried out: O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

SB 10.30.40 — Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

SB 10.30.41 — She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

SB 10.30.42 — In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

SB 10.30.43 — Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.

SB 10.30.44 — The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

SB 10.31: The Gopīs' Songs of Separation

SB 10.31.1 — The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

SB 10.31.2 — O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

SB 10.31.3 — O greatest of personalities, You have repeatedly saved us from all kinds of danger — from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

SB 10.31.4 — You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

SB 10.31.5 — O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

SB 10.31.6 — O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

SB 10.31.7 — Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

SB 10.31.8 — O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

SB 10.31.9 — The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

SB 10.31.10 — Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You — all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

SB 10.31.11 — Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

SB 10.31.12 — At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

SB 10.31.13 — Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

SB 10.31.14 — O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

SB 10.31.15 — When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

SB 10.31.16 — Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

SB 10.31.17 — Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

SB 10.31.18 — O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

SB 10.31.19 — O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

SB 10.32: The Reunion

SB 10.32.1 — Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa.

SB 10.32.2 — Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

SB 10.32.3 — When the gopīs saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.

SB 10.32.4 — One gopī joyfully took Kṛṣṇa's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.

SB 10.32.5 — A slender gopī respectfully took in her joined hands the betel nut He had chewed, and another gopī, burning with desire, put His lotus feet on her breasts.

SB 10.32.6 — One gopī, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.

SB 10.32.7 — Another gopī looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.

SB 10.32.8 — One gopī took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a yogī meditating upon the Lord.

SB 10.32.9 — All the gopīs enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person.

SB 10.32.10 — Encircled by the gopīs, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies.

SB 10.32.11-12 — The almighty Lord then took the gopīs with Him to the bank of the Kālindī, who with the hands of her waves had scattered piles of soft sand upon the shore. In that auspicious place the breeze, bearing the fragrance of blooming kunda and mandāra flowers, attracted many bees, and the abundant rays of the autumn moon dispelled the darkness of night.

SB 10.32.13 — Their heartache vanquished by the ecstasy of seeing Kṛṣṇa, the gopīs, like the personified Vedas before them, felt their desires completely fulfilled. For their dear friend Kṛṣṇa they arranged a seat with their shawls which were smeared with the kuṅkuma powder from their breasts.

SB 10.32.14 — Lord Kṛṣṇa, the Supreme Personality of Godhead, for whom the great masters of mystic meditation arrange a seat within their hearts, took His seat in the assembly of gopīs. His transcendental body, the exclusive abode of beauty and opulence within the three worlds, shone brilliantly as the gopīs worshiped Him.

SB 10.32.15 — Śrī Kṛṣṇa had awakened romantic desires within the gopīs, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.

SB 10.32.16 — The gopīs said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.

SB 10.32.17 — The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not reciprocate.

SB 10.32.18 — My dear slender-waisted gopīs, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.

SB 10.32.19 — Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical.

SB 10.32.20 — But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else.

SB 10.32.21 — My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopīs, please do not harbor any bad feelings toward Me, your beloved.

SB 10.32.22 — I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

SB 10.33: The Rāsa Dance

SB 10.33.1 — Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.

SB 10.33.2 — There on the Yamunā's banks Lord Govinda then began the pastime of the rāsa dance in the company of those jewels among women, the faithful gopīs, who joyfully linked their arms together.

SB 10.33.3 — The festive rāsa dance commenced, with the gopīs arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of gopīs, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rāsa dance, and they soon crowded the sky with their hundreds of celestial airplanes.

SB 10.33.4 — Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.

SB 10.33.5 — A tumultuous sound arose from the armlets, ankle bells and waist bells of the gopīs as they sported with their beloved Kṛṣṇa in the circle of the rāsa dance.

SB 10.33.6 — In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

SB 10.33.7 — As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their

earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.

SB 10.33.8 — Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

SB 10.33.9 — One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

SB 10.33.10 — When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

SB 10.33.11 — Upon the shoulder of one gopī Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopī relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.

SB 10.33.12 — Next to Kṛṣṇa's cheek one gopī put her own, beautified by the effulgence of her earrings, which glittered as she danced. Kṛṣṇa then carefully gave her the betel nut He was chewing.

SB 10.33.13 — Another gopī became fatigued as she danced and sang, the bells on her ankles and waist tinkling. So she placed upon her breasts the comforting lotus hand of Lord Acyuta, who was standing by her side.

SB 10.33.14 — Having attained as their intimate lover Lord Acyuta, the exclusive consort of the goddess of fortune, the gopīs enjoyed great pleasure. They sang His glories as He held their necks with His arms.

SB 10.33.15 — Enhancing the beauty of the gopīs' faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the gopīs danced with the Supreme Lord in the arena of the rāsa dance as swarms of bees sang in accompaniment.

SB 10.33.16 — In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

SB 10.33.17 — Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.

SB 10.33.18 — The wives of the demigods, observing Kṛṣṇa's playful activities from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.

SB 10.33.19 — Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

SB 10.33.20 — Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.

SB 10.33.21 — The gopīs honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.

SB 10.33.22 — Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermilion by the kuṅkuma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

SB 10.33.23 — My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

SB 10.33.24 — Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

SB 10.33.25 — Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

SB 10.33.26-27 — Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?

SB 10.33.28 — O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.

SB 10.33.29 — Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

SB 10.33.30 — One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.

SB 10.33.31 — The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.

SB 10.33.32 — My dear Prabhu, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

SB 10.33.33 — How, then, could the Lord of all created beings — animals, men and demigods — have any connection with the piety and impiety that affect His subject creatures?

SB 10.33.34 — Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of yoga. So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?

SB 10.33.35 — He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

SB 10.33.36 — When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

SB 10.33.37 — The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

SB 10.33.38 — After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the gopīs to return to their homes. Although they did not wish to do so, the Lord's beloved consorts complied with His command.

SB 10.33.39 — Anyone who faithfully hears or describes the Lord's playful affairs with the young gopīs of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

SB 10.34: Nanda Mahārāja Saved and Śaṅkhacūḍa Slain

SB 10.34.1 — Śukadeva Gosvāmī said: One day the cowherd men, eager to take a trip to worship Lord Śiva, traveled by bullock carts to the Ambikā forest.

SB 10.34.2 — O King, after arriving there, they bathed in the Sarasvatī and then devotedly worshiped with various paraphernalia the powerful Lord Paśupati and his consort, goddess Ambikā.

SB 10.34.3 — The cowherd men gave the brāhmaṇas gifts of cows, gold, clothing and cooked grains mixed with honey. Then the cowherds prayed, "May the lord be pleased with us."

SB 10.34.4 — Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvatī, strictly observing their vows. They fasted, taking only water.

SB 10.34.5 — During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him.

SB 10.34.6 — In the clutches of the snake, Nanda Mahārāja cried out, "Kṛṣṇa, Kṛṣṇa, my dear boy! This huge serpent is swallowing me! Please save me, who am surrendered to You!"

SB 10.34.7 — When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.

SB 10.34.8 — But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.

SB 10.34.9 — The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.

SB 10.34.10 — The Supreme Lord Hṛṣīkeśa then questioned this personality, who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.

SB 10.34.11 — [Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?

SB 10.34.12-13 — The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Aṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.

SB 10.34.14 — It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.

SB 10.34.15 — My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.

SB 10.34.16 — O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.

SB 10.34.17 — O infallible one, I was immediately freed from the brāhmaṇas' punishment simply by seeing You. Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

SB 10.34.18 — Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.

SB 10.34.19 — The inhabitants of Vraja were astonished to see the mighty power of Śrī Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa's powerful acts.

SB 10.34.20 — Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

SB 10.34.21 — Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

SB 10.34.22 — The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

SB 10.34.23 — Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

SB 10.34.24 — The gopīs became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.

SB 10.34.25 — While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

SB 10.34.26 — O King, even as the two Lords looked on, Śaṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.

SB 10.34.27 — Hearing Their devotees crying out "Kṛṣṇa! Rāma!" and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.

SB 10.34.28 — The Lords called out in reply, "Do not fear!" Then They picked up logs of the śala tree and quickly pursued that lowest of Guhyakas, who swiftly ran away.

SB 10.34.29 — When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.

SB 10.34.30 — Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.

SB 10.34.31 — The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel.

SB 10.34.32 — Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the gopīs watched.

SB 10.35: The Gopīs Sing of Kṛṣṇa as He Wanders in the Forest

SB 10.35.1 — Śukadeva Gosvāmī said: Whenever Kṛṣṇa went to the forest, the minds of the gopīs would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

SB 10.35.2-3 — The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

SB 10.35.4-5 — O girls ! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting.

SB 10.35.6-7 — My dear gopī, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love.

SB 10.35.8-11 — Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.

SB 10.35.12-13 — O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He engladdens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella.

SB 10.35.14-15 — O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

SB 10.35.16-17 — As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening.

SB 10.35.18-19 — Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

SB 10.35.20-21 — O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze

honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute.

SB 10.35.22-23 — Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

SB 10.35.24-25 — As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

SB 10.35.26 — Śrī Śukadeva Gosvāmī said: O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity.

SB 10.36: The Slaying of Ariṣṭā, the Bull Demon

SB 10.36.1 — Śukadeva Goswāmī said: The demon Ariṣṭa then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

SB 10.36.2 — Ariṣṭāsura bellowed very harshly and pawed the ground. With his tail raised and his eyes glaring, he began to tear up the embankments with the tips of his horns, every now and then passing a little stool and urine.

SB 10.36.3-4 — My dear King, clouds hovered about sharp-horned Ariṣṭāsura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages.

SB 10.36.5 — The domestic animals fled the pasture in fear, O King, and all the inhabitants rushed to Lord Govinda for shelter, crying, "Kṛṣṇa, Kṛṣṇa!"

SB 10.36.6 — When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon as follows.

SB 10.36.7 — You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you!

SB 10.36.8 — Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Ariṣṭa with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

SB 10.36.9 — Thus provoked, Ariṣṭa pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṣṇa.

SB 10.36.10 — Pointing the tips of his horns straight ahead and glaring menacingly at Lord Kṛṣṇa from the corners of his bloodshot eyes, Ariṣṭa rushed toward Him at full speed, like a thunderbolt hurled by Indra.

SB 10.36.11 — The Supreme Lord Kṛṣṇa seized Ariṣṭāsura by the horns and threw him back eighteen steps, just as an elephant might do when fighting a rival elephant.

SB 10.36.12 — Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage.

SB 10.36.13 — As Ariṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate.

SB 10.36.14 — Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about, Ariṣṭāsura thus went painfully to the abode of Death. The demigods honored Lord Kṛṣṇa by scattering flowers upon Him.

SB 10.36.15 — Having thus killed the bull demon Ariṣṭa, He who is a festival for the gopīs' eyes entered the cowherd village with Balarāma.

SB 10.36.16 — After Ariṣṭāsura had been killed by Kṛṣṇa, who acts wonderfully, Nārada Muni went to speak to King Kaṁsa. That powerful sage of godly vision addressed the King as follows.

SB 10.36.17 — [Nārada told Kaṁsa:] Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.

SB 10.36.18 — Upon hearing this, the master of the Bhojas became furious and lost control of his senses. He picked up a sharp sword to kill Vasudeva.

SB 10.36.19 — But Nārada restrained Kaṁsa by reminding him that it was the two sons of Vasudeva who would cause his death. Kaṁsa then had Vasudeva and his wife shackled in iron chains.

SB 10.36.20 — After Nārada left, King Kaṁsa summoned Keśī and ordered him, "Go kill Rāma and Kṛṣṇa."

SB 10.36.21 — The King of the Bhojas next called for his ministers, headed by Muṣṭika, Cāṇūra, Śala and Tośala, and also for his elephant-keepers. The King addressed them as follows.

SB 10.36.22-23 — My dear heroic Cāṇūra and Muṣṭika, please hear this. Rāma and Kṛṣṇa, the sons of Ānakadundubhi [Vasudeva], are living in Nanda's cowherd village. It has been predicted that these two boys will be the cause of my death. When They are brought here, kill Them on the pretext of engaging Them in a wrestling match.

SB 10.36.24 — Erect a wrestling ring with many surrounding viewing stands, and bring all the residents of the city and the outlying districts to see the open competition.

SB 10.36.25 — You, elephant-keeper, my good man, should position the elephant Kuvalayāpīḍa at the entrance to the wrestling arena and have him kill my two enemies.

SB 10.36.26 — Commence the bow sacrifice on the Caturdaśī day in accordance with the relevant Vedic injunctions. In ritual slaughter offer the appropriate kinds of animals to the magnanimous Lord Śiva.

SB 10.36.27 — Having thus commanded his ministers, Kaṁsa next called for Akrūra, the most eminent of the Yadus. Kaṁsa knew the art of securing personal advantage, and thus he took Akrūra's hand in his own and spoke to him as follows.

SB 10.36.28 — My dear Akrūra, most charitable one, please do me a friendly favor out of respect. Among the Bhojas and Vṛṣṇis, there is no one else as kind to us as you.

SB 10.36.29 — Gentle Akrūra, you always carry out your duties soberly, and therefore I am depending on you, just as powerful Indra took shelter of Lord Viṣṇu to achieve his goals.

SB 10.36.30 — Please go to Nanda's village, where the two sons of Ānakadundubhi are living, and without delay bring Them here on this chariot.

SB 10.36.31 — The demigods, who are under the protection of Viṣṇu, have sent these two boys as my death. Bring Them here, and also have Nanda and the other cowherd men come with gifts of tribute.

SB 10.36.32 — After you bring Kṛṣṇa and Balarāma, I will have Them killed by my elephant, who is as powerful as death itself. And if by chance They escape from him, I will have Them killed by my wrestlers, who are as strong as lightning.

SB 10.36.33 — When these two have been killed, I will kill Vasudeva and all Their lamenting relatives — the Vṛṣṇis, Bhojas and Daśārhas.

SB 10.36.34 — I will also kill my old father, Ugrasena, who is greedy for my kingdom, and I will kill his brother Devaka and all my other enemies as well.

SB 10.36.35 — Then, my friend, this earth will be free of thorns.

SB 10.36.36 — My elder relative Jarāsandha and my dear friend Dvivida are solid well-wishers of mine, as are Śambara, Naraka and Bāṇa. I will use them all to kill off those kings who are allied with the demigods, and then I will rule the earth.

SB 10.36.37 — Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital.

SB 10.36.38 — Śrī Akrūra said: O King, you have expertly devised a process to free yourself of misfortune. Still, one should be equal in success and failure, since it is certainly destiny that produces the results of one's work.

SB 10.36.39 — An ordinary person is determined to act on his desires even when fate prevents their fulfillment. Therefore he encounters both happiness and distress. Yet even though such is the case, I will execute your order.

SB 10.36.40 — Śukadeva Gosvāmī said: Having thus instructed Akrūra, King Kaṁsa dismissed his ministers and retired to his quarters, and Akrūra returned home.

SB 10.37: The Killing of the Demons Keśi and Vyoma

SB 10.37.1-2 — Śukadeva Gosvāmī said: The demon Keśī, sent by Kaṁsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing.

SB 10.37.3 — Seeing the Lord standing before him, Keśī ran toward Him in extreme rage, his mouth gaping as if to swallow up the sky. Rushing with furious speed, the unconquerable and unapproachable horse demon tried to strike the lotus-eyed Lord with his two front legs.

SB 10.37.4 — But the transcendental Lord dodged Keśī's blow and then with His arms angrily seized the demon by the legs, whirled him around in the air and contemptuously threw him the distance of one hundred bow-lengths, just as Garuḍa might throw a snake. Lord Kṛṣṇa then stood there.

SB 10.37.5 — Upon regaining consciousness Keśī angrily got up, opened his mouth wide and again rushed to attack Lord Kṛṣṇa. But the Lord just smiled and thrust His left arm into the horse's mouth as easily as one would make a snake enter a hole in the ground.

SB 10.37.6 — Keśī's teeth immediately fell out when they touched the Supreme Lord's arm, which to the demon felt as hot as molten iron. Within Keśī's body the Supreme Personality's arm then expanded greatly, like a diseased stomach swelling because of neglect.

SB 10.37.7 — As Lord Kṛṣṇa's expanding arm completely blocked Keśī's breathing, his legs kicked convulsively, his body became covered with sweat, and his eyes rolled around. The demon then passed stool and fell on the ground, dead.

SB 10.37.8 — The mighty-armed Kṛṣṇa withdrew His arm from Keśī's body, which now appeared like a long karkaṭikā fruit. Without the least display of pride at having so effortlessly killed His enemy, the Lord accepted the demigods' worship in the form of flowers rained down from above.

SB 10.37.9 — My dear King, thereafter Lord Kṛṣṇa was approached in a solitary place by the great sage among the demigods, Nārada Muni. That most exalted devotee spoke as follows to the Lord, who effortlessly performs His pastimes.

SB 10.37.10-11 — [Nārada Muni said:] O Kṛṣṇa, Kṛṣṇa, unlimited Lord, source of all mystic power, Lord of the universe! O Vāsudeva, shelter of all beings and best of the Yadus! O master, You are the Supreme Soul of all created beings, sitting unseen within the cave of the heart like the fire dormant within kindling wood. You are the witness within everyone, the Supreme Personality and the ultimate controlling Deity.

SB 10.37.12 — You are the shelter of all souls, and being the supreme controller, You fulfill Your desires simply by Your will. By Your personal creative potency You manifested in the beginning the primal modes of material nature, and through their agency You create, maintain and then destroy this universe.

SB 10.37.13 — You, that very same creator, have now descended to the earth to annihilate the Daitya, Pramatha and Rākṣasa demons who are posing as kings, and also to protect the godly.

SB 10.37.14 — The horse demon was so terrifying that his neighing frightened the demigods into leaving their heavenly kingdom. But by our good fortune You have enjoyed the sport of killing him.

SB 10.37.15-20 — In just two days, O almighty Lord, I will see the deaths of Cāṇūra, Muṣṭika and other wrestlers, along with those of the elephant Kuvalayāpīḍa and King Kaṁsa — all by Your hand. Then I will see You kill Kālayavana, Mura, Naraka and the conch demon, and I will also see You steal the pārijāta flower and defeat Indra. I will then see You marry many daughters of heroic kings after paying for them with Your valor. Then, O Lord of the universe, in Dvārakā You will deliver King Nṛga from a curse and take for Yourself the Syamantaka jewel, together with another wife. You will bring back a brāhmaṇa's dead son from the abode of Your servant Yamarāja, and thereafter You will kill Pauṇḍraka, burn down the city of Kāśī and slay Dantavakra, and You will also put an end to the King of Cedi during the great Rājasūya sacrifice. I shall see all these heroic pastimes, along with many others You will perform during Your residence in Dvārakā. These pastimes are glorified on this earth in the songs of transcendental poets.

SB 10.37.21 — Subsequently I will see You appear as time personified, serving as Arjuna's chariot driver and destroying entire armies of soldiers to rid the earth of her burden.

SB 10.37.22 — Let us approach You, the Supreme Personality of Godhead, for shelter. You are full of perfectly pure spiritual awareness and are always situated in Your original identity. Since Your will is never thwarted, You have already achieved all possible desirable things, and by the power of Your spiritual energy You remain eternally aloof from the flow of the qualities of illusion.

SB 10.37.23 — I bow down to You, the supreme controller, who are dependent only on Yourself. By Your potency You have constructed the unlimited particular arrangements of this universe. Now you have appeared as the greatest hero among the Yadus, Vṛṣṇis and Sātvatas and have chosen to participate in human warfare.

SB 10.37.24 — Śukadeva Gosvāmī said: Having thus addressed Lord Kṛṣṇa, the chief of the Yadu dynasty, Nārada bowed down and offered Him obeisances. Then that great sage and most eminent devotee took his leave from the Lord and went away, feeling great joy at having directly seen Him.

SB 10.37.25 — After killing the demon Keśī in battle, the Supreme Personality of Godhead continued to tend the cows and other animals in the company of His joyful cowherd boyfriends. Thus He brought happiness to all the residents of Vṛndāvana.

SB 10.37.26 — One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

SB 10.37.27 — In that game, O King, some acted as thieves, others as shepherds and others as sheep. They played their game happily, without fear of danger.

SB 10.37.28 — A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep.

SB 10.37.29 — Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game.

SB 10.37.30 — Lord Kṛṣṇa, who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṣṇa forcefully seized the demon as he was taking away more cowherd boys.

SB 10.37.31 — The demon changed into his original form, as big and powerful as a great mountain. But try as he might to free himself, he could not do so, having lost his strength from being held in the Lord's tight grip.

SB 10.37.32 — Lord Acyuta clutched Vyomāsura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed him in the same way that one kills a sacrificial animal.

SB 10.37.33 — Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to His cowherd village, Gokula.

SB 10.38: Akrūra's Arrival in Vṛndāvana

SB 10.38.1 — Śukadeva Gosvāmī said: After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.

SB 10.38.2 — As he traveled on the road, the great soul Akrūra felt tremendous devotion for the lotus-eyed Personality of Godhead, and thus he began to consider as follows.

SB 10.38.3 — [Śrī Akrūra thought:] What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Lord Keśava?

SB 10.38.4 — Since I am a materialistic person absorbed simply in sense gratification, I think it is as difficult for me to have gotten this opportunity to see Lord Uttamaḥśloka as it would be for one born a śūdra to be allowed to recite the Vedic mantras.

SB 10.38.5 — But enough of such thoughts! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord, for one of the conditioned souls being swept along in the river of time may sometimes reach the shore.

SB 10.38.6 — Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which mystic yogīs meditate upon.

SB 10.38.7 — Indeed, today King Kaṁsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation.

SB 10.38.8 — Those lotus feet are worshiped by Brahmā, Śiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kuṅkuma from the gopīs' breasts.

SB 10.38.9 — Surely I shall see the face of Lord Mukunda, since the deer are now walking past me on my right. That face, framed by His curly hair, is beautified by His attractive cheeks and nose, His smiling glances and His reddish lotus eyes.

SB 10.38.10 — I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.

SB 10.38.11 — He is the witness of material cause and effect, yet He is always free from false identification with them. By His internal potency He dispels the darkness of separation and confusion. The individual souls in this world, who are manifested here when He glances upon His material creative energy, indirectly perceive Him in the activities of their life airs, senses and intelligence.

SB 10.38.12 — All sins are destroyed and all good fortune is created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.

SB 10.38.13 — That same Supreme Lord has descended into the dynasty of the Sātvatas to delight the exalted demigods, who maintain the principles of religion He has created. Residing in Vṛndāvana, He spreads His fame, which the demigods glorify in song and which brings auspiciousness to all.

SB 10.38.14 — Today I shall certainly see Him, the goal and spiritual master of the great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Indeed, His personal form is the shelter desired by the goddess of fortune. Now all the dawns of my life have become auspicious.

SB 10.38.15 — Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogīs striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.

SB 10.38.16 — And when I have fallen at His feet, the almighty Lord will place His lotus hand upon my head. For those who seek shelter in Him because they are greatly disturbed by the powerful serpent of time, that hand removes all fear.

SB 10.38.17 — By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the rāsa dance, when the Lord wiped away the gopīs' perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower.

SB 10.38.18 — The infallible Lord will not consider me an enemy, even though Kaṁsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the conditioned soul's heart.

SB 10.38.19 — Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms, fallen in obeisances at His feet. Then all my contamination will at once be dispelled, and I will give up all doubts and feel the most intense bliss.

SB 10.38.20 — Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me with His mighty arms, instantly sanctifying my body and diminishing to nil all my material bondage, which is due to fruitive activities.

SB 10.38.21 — Having been embraced by the all-famous Lord Kṛṣṇa, I will humbly stand before Him with bowed head and joined palms, and He will address me, "My dear Akrūra." At that very moment my life's purpose will be fulfilled. Indeed, the life of anyone whom the Supreme Personality fails to recognize is simply pitiable.

SB 10.38.22 — The Supreme Lord has no favorite and no dearmost friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.

SB 10.38.23 — And then Lord Kṛṣṇa's elder brother, the foremost of the Yadus, will grasp my joined hands while I am still standing with my head bowed, and after embracing me He will take me to His house. There He will honor me with all items of ritual welcome and inquire from me about how Kaṁsa has been treating His family members.

SB 10.38.24 — Śukadeva Gosvāmī continued: My dear King, while the son of Śvaphalka, traveling on the road, thus meditated deeply on Śrī Kṛṣṇa, he reached Gokula as the sun was beginning to set.

SB 10.38.25 — In the cowherd pasture Akrūra saw the footprints of those feet whose pure dust the rulers of all the planets in the universe hold on their crowns. Those footprints of the Lord,

distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful.

SB 10.38.26 — Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, "Ah, this is the dust from my master's feet!"

SB 10.38.27 — The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kaṁsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.

SB 10.38.28-33 — Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.

SB 10.38.34 — Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.

SB 10.38.35 — The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King.

SB 10.38.36 — Recognizing Akrūra, Lord Kṛṣṇa drew him close with His hand, which bears the sign of the chariot wheel, and then embraced him. Kṛṣṇa felt pleased, for He is always benignly disposed toward His surrendered devotees.

SB 10.38.37-38 — As Akrūra stood with his head bowed, Lord Saṅkarṣaṇa [Balarāma] grasped his joined hands, and then Balarāma took him to His house in the company of Lord Kṛṣṇa. After inquiring from Akrūra whether his trip had been comfortable, Balarāma offered him a first-class seat, bathed his feet in accordance with the injunctions of scripture and respectfully served him milk with honey.

SB 10.38.39 — The almighty Lord Balarāma presented Akrūra with the gift of a cow, massaged his feet to relieve him of fatigue and then with great respect and faith fed him suitably prepared food of various fine tastes.

SB 10.38.40 — When Akrūra had eaten to his satisfaction, Lord Balarāma, the supreme knower of religious duties, offered him aromatic herbs for sweetening his mouth, along with fragrances and flower garlands. Thus Akrūra once again enjoyed the highest pleasure.

SB 10.38.41 — Nanda Mahārāja asked Akrūra: O descendant of Daśārha, how are all of you maintaining yourselves while that merciless Kaṁsa remains alive? You are just like sheep under the care of a butcher.

SB 10.38.42 — That cruel, self-serving Kaṁsa murdered the infants of his own sister in her presence, even as she cried in anguish. So why should we even ask about the well-being of you, his subjects?

SB 10.38.43 — Honored by Nanda Mahārāja with these true and pleasing words of inquiry, Akrūra forgot the fatigue of his journey.

SB 10.39: Akrūra's Vision

SB 10.39.1 — Śukadeva Gosvāmī said: Having been honored so much by Lord Balarāma and Lord Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.

SB 10.39.2 — My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

SB 10.39.3 — After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kaṁsa was treating their dear relatives and friends and what the King was planning to do.

SB 10.39.4 — The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?

SB 10.39.5 — But, my dear Akrūra, as long as King Kaṁsa — that disease of our family who goes by the name "maternal uncle" — is still prospering, why should I even bother to ask about the well-being of our family members and his other subjects?

SB 10.39.6 — Just see how much suffering I have caused My offenseless parents! Because of Me their sons were killed and they themselves imprisoned.

SB 10.39.7 — By good fortune We have today fulfilled Our desire to see you, Our dear relative. O gentle uncle, please tell Us why you have come.

SB 10.39.8 — Śukadeva Gosvāmī said: In response to the Supreme Lord's request, Akrūra, the descendant of Madhu, described the whole situation, including King Kaṁsa's enmity toward the Yadus and his attempt to murder Vasudeva.

SB 10.39.9 — Akrūra relayed the message he had been sent to deliver. He also described Kaṁsa's real intentions and how Nārada had informed Kaṁsa that Kṛṣṇa had been born as the son of Vasudeva.

SB 10.39.10 — Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra's words. The Lords then informed Their father, Nanda Mahārāja, of King Kaṁsa's orders.

SB 10.39.11-12 — Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going."

SB 10.39.13 — When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.

SB 10.39.14 — Some gopīs felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.

SB 10.39.15 — Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.

SB 10.39.16 — And still other young women fainted simply by remembering the words of Lord Śauri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

SB 10.39.17-18 — The gopīs were frightened at the prospect of even the briefest separation from Lord Mukunda, so now, as they remembered His graceful gait, His pastimes, His affectionate, smiling glances, His heroic deeds and His joking words, which would relieve their distress, they were beside themselves with anxiety at the thought of the great separation about to come. They gathered in groups and spoke to one another, their faces covered with tears and their minds fully absorbed in Acyuta.

SB 10.39.19 — The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

SB 10.39.20 — Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.

SB 10.39.21 — O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us — those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire creation.

SB 10.39.22 — Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.

SB 10.39.23 — The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His face the nectar of the smile emanating from the corners of His eyes.

SB 10.39.24 — O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey-sweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?

SB 10.39.25 — When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities.

SB 10.39.26 — He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.

SB 10.39.27 — Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.

SB 10.39.28 — Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second.

SB 10.39.29 — When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?

SB 10.39.30 — How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.

SB 10.39.31 — Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"

SB 10.39.32 — But even as the gopīs cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.

SB 10.39.33 — Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including clay pots filled with ghee and other milk products.

SB 10.39.34 — [With His glances] Lord Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.

SB 10.39.35 — As He departed, that best of the Yadus saw how the gopīs were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return."

SB 10.39.36 — Sending their minds after Kṛṣṇa, the gopīs stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.

SB 10.39.37 — The gopīs then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

SB 10.39.38 — My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kālindī, which destroys all sins.

SB 10.39.39 — The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.

SB 10.39.40 — Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.

SB 10.39.41 — While immersing himself in the water and reciting eternal mantras from the Vedas, Akrūra suddenly saw Balarāma and Kṛṣṇa before him.

SB 10.39.42-43 — Akrūra thought, "How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water? They must have left the chariot." But when he came out of the river, there They were on the chariot, just as before. Asking himself "Was the vision I had of Them in the water an illusion?" Akrūra reentered the pool.

SB 10.39.44-45 — There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.

SB 10.39.46-48 — Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf.

SB 10.39.49-50 — He had large loins and hips, thighs like an elephant's trunk, and shapely knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.

SB 10.39.51-52 — Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.

SB 10.39.53-55 — Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief brāhmaṇas; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies — Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā — as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

SB 10.39.56-57 — As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.

SB 10.40: The Prayers of Akrūra

SB 10.40.1 — Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.

SB 10.40.2 — Earth; water; fire; air; ether and its source, false ego; the mahat-tattva; the total material nature and her source, the Supreme Lord's puruṣa expansion; the mind; the senses; the sense objects; and the senses' presiding deities — all these causes of the cosmic manifestation are born from Your transcendental body.

SB 10.40.3 — The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahmā, who is bound up in these modes, does not know Your true identity.

SB 10.40.4 — Pure yogīs worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

SB 10.40.5 — Brāhmaṇas who follow the regulations concerning the three sacred fires worship You by chanting mantras from the three Vedas and performing elaborate fire sacrifices for the various demigods, who have many forms and names.

SB 10.40.6 — In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.

SB 10.40.7 — And yet others — those whose intelligence is pure — follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

SB 10.40.8 — There are still others, who worship You, the Supreme Lord, in the form of Lord Śiva. They follow the path described by him and interpreted in various ways by many teachers.

SB 10.40.9 — But all these people, my Lord, even those who have turned their attention away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.

SB 10.40.10 — As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

SB 10.40.11 — Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.

SB 10.40.12 — I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.

SB 10.40.13-14 — Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

SB 10.40.15 — All the worlds, with their presiding demigods and teeming populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an udumbara fruit.

SB 10.40.16 — To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

SB 10.40.17-18 — I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

SB 10.40.19 — Obeisances to You, the amazing lion [Lord Nṛsiṁha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

SB 10.40.20 — Obeisances to You, Lord of the Bhṛgus, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

SB 10.40.21 — Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

SB 10.40.22 — Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

SB 10.40.23 — O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of "I" and "my," they are forced to wander along the paths of fruitive work.

SB 10.40.24 — I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

SB 10.40.25 — Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

SB 10.40.26 — Just as a fool overlooks a body of water covered by the vegetation growing in it and chases a mirage, so I have turned away from You.

SB 10.40.27 — My intelligence is so crippled that I cannot find the strength to curb my mind, which is disturbed by material desires and activities and constantly dragged here and there by my obstinate senses.

SB 10.40.28 — Being thus fallen, I am approaching Your feet for shelter, O Lord, because although the impure can never attain Your feet, I think it is nevertheless possible by Your mercy. Only when one's material life has ceased, O lotus-naveled Lord, can one develop consciousness of You by serving Your pure devotees.

SB 10.40.29 — Obeisances to the Supreme Absolute Truth, the possessor of unlimited energies. He is the embodiment of pure, transcendental knowledge, the source of all kinds of awareness, and the predominator of the forces of nature that rule over the living being.

SB 10.40.30 — O son of Vasudeva, obeisances to You, within whom all living beings reside. O Lord of the mind and senses, again I offer You my obeisances. O master, please protect me, who am surrendered unto You.

SB 10.41: Kṛṣṇa and Balarāma Enter Mathurā

SB 10.41.1 — Śukadeva Gosvāmī said: While Akrūra was still offering prayers, the Supreme Lord Kṛṣṇa withdrew His form that He had revealed in the water, just as an actor winds up his performance.

SB 10.41.2 — When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

SB 10.41.3 — Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

SB 10.41.4 — Śrī Akrūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

SB 10.41.5 — And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what amazing things could I see in this world?

SB 10.41.6 — With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.7 — Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

SB 10.41.8 — Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

SB 10.41.9 — After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

SB 10.41.10 — [Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

SB 10.41.11 — Śrī Akrūra said: O master, without the two of You I shall not enter Mathurā. I am Your devotee, O Lord, so it is not fair for You to abandon me, since You are always affectionate to Your devotees.

SB 10.41.12 — Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

SB 10.41.13 — I am simply an ordinary householder attached to ritual sacrifices, so please purify my home with the dust of Your lotus feet. By that act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

SB 10.41.14 — By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequaled power but also the final destination of pure devotees.

SB 10.41.15 — The water of the river Ganges has purified the three worlds, having become transcendental by bathing Your feet. Lord Śiva accepted that water on his head, and by that water's grace the sons of King Sagara attained to heaven.

SB 10.41.16 — O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

SB 10.41.17 — The Supreme Lord said: I will come to Your house with My elder brother, but first I must satisfy My friends and well-wishers by killing the enemy of the Yadu clan.

SB 10.41.18 — Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kaṁsa of the success of his mission and then went home.

SB 10.41.19 — Lord Kṛṣṇa desired to see Mathurā, so toward evening He took Lord Balarāma and the cowherd boys with Him and entered the city.

SB 10.41.20-23 — The Lord saw Mathurā, with its tall gates and household entrances made of crystal, its immense archways and main doors of gold, its granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies and on the ornate rafters in front of the houses. These balconies and rafters were adorned with vaidūrya stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

SB 10.41.24 — The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

SB 10.41.25 — Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

SB 10.41.26 — Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

SB 10.41.27 — The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

SB 10.41.28 — The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy, and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

SB 10.41.29 — Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.30 — Brāhmaṇas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

SB 10.41.31 — The women of Mathurā exclaimed: Oh, what severe austerities the gopīs must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

SB 10.41.32 — Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

SB 10.41.33 — [Lord Kṛṣṇa said:] Please give suitable garments to the two of Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

SB 10.41.34 — Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

SB 10.41.35 — [The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

SB 10.41.36 — Fools, get out of here quickly! Don't beg like this if You want to stay alive. When someone is too bold, the King's men arrest him and kill him and take all his property.

SB 10.41.37 — As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

SB 10.41.38 — The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

SB 10.41.39 — Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

SB 10.41.40 — Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

SB 10.41.41 — Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one white and the other black, decorated for a festive occasion.

SB 10.41.42 — Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

SB 10.41.43 — The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

SB 10.41.44 — After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with arghya, garlands, pān, sandalwood paste and other presentations.

SB 10.41.45 — [Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

SB 10.41.46 — You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

SB 10.41.47 — Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally disposed toward all living beings.

SB 10.41.48 — Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

SB 10.41.49 — [Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

SB 10.41.50 — Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

SB 10.41.51 — Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

SB 10.41.52 — Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

SB 10.42: The Breaking of the Sacrificial Bow

SB 10.42.1 — Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

SB 10.42.2 — [Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah, ointment! Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon.

SB 10.42.3 — The maidservant replied: O handsome one, I am a servant of King Kaṁsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

SB 10.42.4 — Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

SB 10.42.5 — Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

SB 10.42.6 — Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

SB 10.42.7 — Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body.

SB 10.42.8 — Simply by Lord Mukunda's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

SB 10.42.9 — Now endowed with beauty, character and generosity, Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

SB 10.42.10 — [Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

SB 10.42.11 — Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

SB 10.42.12 — [Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

SB 10.42.13 — Leaving her with these sweet words, Lord Kṛṣṇa walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including pān, garlands and fragrant substances.

SB 10.42.14 — The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

SB 10.42.15 — Lord Kṛṣṇa then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

SB 10.42.16 — That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

SB 10.42.17 — Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

SB 10.42.18 — The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kaṁsa was struck with terror.

SB 10.42.19 — The enraged guards then took up their weapons and, wanting to seize Kṛṣṇa and His companions, surrounded them and shouted, "Grab Him! Kill Him!"

SB 10.42.20 — Seeing the guards coming upon Them with evil intent, Balarāma and Keśava took up the two halves of the bow and began striking them down.

SB 10.42.21 — After also killing a contingent of soldiers sent by Kaṁsa, Kṛṣṇa and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

SB 10.42.22 — Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods.

SB 10.42.23 — As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

SB 10.42.24 — At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the gopīs had foretold that the residents of Mathurā would enjoy many benedictions, and now the gopīs' predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel

among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

SB 10.42.25 — After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kaṁsa intended to do, They spent the night there comfortably.

SB 10.42.26-27 — Wicked King Kaṁsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

SB 10.42.28-31 — When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of nalada flowers. Seeing these and other such omens both while dreaming and while awake, Kaṁsa was terrified by the prospect of death, and out of anxiety he could not sleep.

SB 10.42.32 — When the night had finally passed and the sun rose up again from the water, Kaṁsa set about arranging for the grand wrestling festival.

SB 10.42.33 — The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

SB 10.42.34 — The city-dwellers and residents of the outlying districts, led by brāhmaṇas and kṣatriyas, came and sat down comfortably in the galleries. The royal guests received special seats.

SB 10.42.35 — Surrounded by his ministers, Kaṁsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

SB 10.42.36 — While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

SB 10.42.37 — Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śala and Tośala sat down on the wrestling mat.

SB 10.42.38 — Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

SB 10.43: Kṛṣṇa Kills the Elephant Kuvalayāpīḍa

SB 10.43.1 — Śukadeva Gosvāmī said: O chastiser of enemies, Kṛṣṇa and Balarāma, having executed all necessary purification, then heard the kettledrums resounding at the wrestling arena, and They went there to see what was happening.

SB 10.43.2 — When Lord Kṛṣṇa reached the entrance to the arena, He saw the elephant Kuvalayāpīḍa blocking His way at the urging of his keeper.

SB 10.43.3 — Securely binding up His clothes and tying back His curly locks, Lord Kṛṣṇa addressed the elephant-keeper with words as grave as the rumbling of a cloud.

SB 10.43.4 — [Lord Kṛṣṇa said:] O driver, driver, move aside at once and let Us pass! If you don't, this very day I will send both you and your elephant to the abode of Yamarāja!

SB 10.43.5 — Thus threatened, the elephant-keeper became angry. He goaded his furious elephant, who appeared equal to time, death and Yamarāja, into attacking Lord Kṛṣṇa.

SB 10.43.6 — The lord of the elephants charged Kṛṣṇa and violently seized Him with his trunk. But Kṛṣṇa slipped away, struck him a blow and disappeared from his view among his legs.

SB 10.43.7 — Infuriated at being unable to see Lord Keśava, the elephant sought Him out with his sense of smell. Once again Kuvalayāpīḍa seized the Lord with the end of his trunk, only to have the Lord forcefully free Himself.

SB 10.43.8 — Lord Kṛṣṇa then grabbed the powerful Kuvalayāpīḍa by the tail and playfully dragged him twenty-five bow-lengths as easily as Garuḍa might drag a snake.

SB 10.43.9 — As Lord Acyuta held on to the elephant's tail, the animal tried to twist away to the left and to the right, making the Lord swerve in the opposite direction, as a young boy would swerve when pulling a calf by the tail.

SB 10.43.10 — Kṛṣṇa then came face to face with the elephant and slapped him and ran away. Kuvalayāpīḍa pursued the Lord, managing to touch Him again and again with each step, but Kṛṣṇa outmaneuvered the elephant and made him trip and fall.

SB 10.43.11 — As Kṛṣṇa dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Kṛṣṇa was down, tried to gore Him with his tusks but struck the earth instead.

SB 10.43.12 — His prowess foiled, the lordly elephant Kuvalayāpīḍa went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Kṛṣṇa once again.

SB 10.43.13 — The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground.

SB 10.43.14 — Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

SB 10.43.15 — Leaving the dead elephant aside, Lord Kṛṣṇa held on to the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.

SB 10.43.16 — My dear King, Lord Baladeva and Lord Janārdana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys.

SB 10.43.17 — The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

SB 10.43.18 — When Kaṁsa saw that Kuvalayāpīḍa was dead and the two brothers were invincible, he was overwhelmed with anxiety, O King.

SB 10.43.19 — Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences.

SB 10.43.20 — O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's

happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.

SB 10.43.21-22 — The people seemed to be drinking Kṛṣṇa and Balarāma with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.

SB 10.43.23 — [The people said:] These two boys are certainly expansions of the Supreme Lord Nārāyaṇa who have descended to this world in the home of Vasudeva.

SB 10.43.24 — This one [Kṛṣṇa] took birth from mother Devakī and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda.

SB 10.43.25 — He made Pūtanā and the whirlwind demon meet with death, pulled down the twin Arjuna trees, and killed Śaṅkhacūḍa, Keśī, Dhenuka and similar demons.

SB 10.43.26-27 — He saved the cows and the cowherds from a forest fire and subdued the serpent Kāliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail.

SB 10.43.28 — The gopīs overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue.

SB 10.43.29 — It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power.

SB 10.43.30 — This lotus-eyed elder brother of His, Lord Balarāma, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.

SB 10.43.31 — While the people talked in this way and the musical instruments resounded, the wrestler Cāṇūra addressed Kṛṣṇa and Balarāma with the following words.

SB 10.43.32 — [Cāṇūra said:] O son of Nanda, O Rāma, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself.

SB 10.43.33 — Subjects of the King who try to please him with their thoughts, acts and words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate.

SB 10.43.34 — It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests.

SB 10.43.35 — Therefore let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.

SB 10.43.36 — Hearing this, Lord Kṛṣṇa, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.

SB 10.43.37 — [Lord Kṛṣṇa said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit.

SB 10.43.38 — We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.

SB 10.43.39 — Cāṇūra said: You aren't really a child or even a young man, and neither is Balarāma, the strongest of the strong. After all, You playfully killed an elephant who had the strength of a thousand other elephants.

SB 10.43.40 — Therefore You two should fight powerful wrestlers. There's certainly nothing unfair about that. You, O descendant of Vṛṣṇi, can show Your prowess against me, and Balarāma can fight with Muṣṭika.

SB 10.44: The Killing of Kaṁsa

SB 10.44.1 — Śukadeva Gosvāmī said: Thus addressed, Lord Kṛṣṇa made up His mind to accept the challenge. He paired off with Cāṇūra, and Lord Balarāma with Muṣṭika.

SB 10.44.2 — Seizing each other's hands and locking legs with each other, the opponents struggled powerfully, eager for victory.

SB 10.44.3 — They each struck fists against fists, knees against knees, head against head and chest against chest.

SB 10.44.4 — Each fighter contended with his opponent by dragging him about in circles, shoving and crushing him, throwing him down and running before and behind him.

SB 10.44.5 — Forcefully lifting and carrying each other, pushing each other away and holding each other down, the fighters hurt even their own bodies in their great eagerness for victory.

SB 10.44.6 — My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows.

SB 10.44.7 — [The women said:] Alas, what a greatly irreligious act the members of this royal assembly are committing! As the King watches this fight between the strong and the weak, they also want to see it.

SB 10.44.8 — What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?

SB 10.44.9 — Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing.

SB 10.44.10 — A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin.

SB 10.44.11 — Just see the lotus face of Kṛṣṇa as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles a lotus covered with dew.

SB 10.44.12 — Don’t you see the face of Lord Balarāma, with its eyes copper-red from His anger toward Muṣṭika and its beauty enhanced by His laughter and His absorption in the fight?

SB 10.44.13 — How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Śiva and goddess Ramā vibrates His flute as He tends the cows in the company of Balarāma.

SB 10.44.14 — What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa’s form, which is the essence of loveliness and is not to be equaled

or surpassed. That form is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

SB 10.44.15 — The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

SB 10.44.16 — When the gopīs hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

SB 10.44.17 — [Śukadeva Gosvāmī continued:] As the women spoke thus, O hero of the Bhāratas, Lord Kṛṣṇa, the master of all mystic power, made up His mind to kill His opponent.

SB 10.44.18 — Out of affection for the two Lords, Their parents [Devakī and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not knowing their sons' strength.

SB 10.44.19 — Lord Balarāma and Muṣṭika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Kṛṣṇa and His opponent did.

SB 10.44.20 — The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Cāṇūra, breaking every part of his body and causing him more and more pain and fatigue.

SB 10.44.21 — Furious, Cāṇūra attacked Lord Vāsudeva with the speed of a hawk and struck His chest with both fists.

SB 10.44.22-23 — No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing.

SB 10.44.24-25 — Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.

SB 10.44.26 — Confronted next by the wrestler Kūṭa, Lord Balarāma, the best of fighters, playfully and nonchalantly killed him with His left fist, O King.

SB 10.44.27 — Then Kṛṣṇa kicked in Śala's head and tore Tośala in half, and both wrestlers fell down dead.

SB 10.44.28 — Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośala having been killed, the remaining wrestlers all fled for their lives.

SB 10.44.29 — Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.

SB 10.44.30 — Everyone except Kaṁsa rejoiced at the wonderful feat Kṛṣṇa and Balarāma had performed. The exalted brāhmaṇas and great saints exclaimed, "Excellent! Excellent!"

SB 10.44.31 — The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.

SB 10.44.32 — [Kaṁsa said:] Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda!

SB 10.44.33 — Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies!

SB 10.44.34 — As Kaṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais.

SB 10.44.35 — Seeing Lord Kṛṣṇa approaching like death personified, the quick-witted Kaṁsa instantly rose from his seat and took up his sword and shield.

SB 10.44.36 — Sword in hand, Kaṁsa moved quickly from side to side like a hawk in the sky. But Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārkṣya might capture a snake.

SB 10.44.37 — Grabbing Kaṁsa by the hair and knocking off his crown, the lotus-naveled Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King.

SB 10.44.38 — As a lion drags a dead elephant, the Lord then dragged Kaṁsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!"

SB 10.44.39 — Kaṁsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kaṁsa achieved the rare boon of attaining a form like the Lord's.

SB 10.44.40 — Kaṁsa's eight younger brothers, led by Kaṅka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death.

SB 10.44.41 — As they ran swiftly toward the two Lords, ready to strike, the son of Rohiṇī slew them with His club just as a lion easily kills other animals.

SB 10.44.42 — Kettledrums resounded in the sky as Brahmā, Śiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced.

SB 10.44.43 — My dear King, the wives of Kaṁsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads.

SB 10.44.44 — Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

SB 10.44.45 — [The women cried out:] Alas, O master, O dear one, O knower of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring.

SB 10.44.46 — O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.

SB 10.44.47 — O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness?

SB 10.44.48 — Lord Kṛṣṇa causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.

SB 10.44.49 — Śukadeva Gosvāmī said: After consoling the royal ladies, Lord Kṛṣṇa, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed.

SB 10.44.50 — Then Kṛṣṇa and Balarāma released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads.

SB 10.44.51 — Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.

SB 10.45: Kṛṣṇa Rescues His Teacher's Son

SB 10.45.1 — Śukadeva Gosvāmī said: Understanding that His parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yoga-māyā, which bewilders His devotees.

SB 10.45.2 — Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as "My dear mother" and "My dear father," Kṛṣṇa spoke as follows.

SB 10.45.3 — [Lord Kṛṣṇa said:] Dear Father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood or youth.

SB 10.45.4 — Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home.

SB 10.45.5 — With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.

SB 10.45.6 — A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.

SB 10.45.7 — A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a brāhmaṇa or anyone who comes to him for shelter, is considered dead, though breathing.

SB 10.45.8 — Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kaṁsa.

SB 10.45.9 — Dear Father and Mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kaṁsa.

SB 10.45.10 — Śukadeva Gosvāmī said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.

SB 10.45.11 — Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears.

SB 10.45.12 — Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devakī, installed His maternal grandfather, Ugrasena, as King of the Yadus.

SB 10.45.13 — The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.

SB 10.45.14 — Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men?

SB 10.45.15-16 — The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kaṁsa. He received the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Kṛṣṇa, the creator of the universe, resettled them in their homes and gratified them with valuable gifts.

SB 10.45.17-18 — The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkarṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.

SB 10.45.19 — Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face.

SB 10.45.20 — Then, O exalted Parīkṣit, the Supreme Lord Kṛṣṇa, the son of Devakī, along with Lord Balarāma, approached Nanda Mahārāja. The two Lords embraced him and then addressed him as follows.

SB 10.45.21 — [Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.

SB 10.45.22 — They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them.

SB 10.45.23 — Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

SB 10.45.24 — Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

SB 10.45.25 — Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa's words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.

SB 10.45.26 — My dear King, then Vasudeva, the son of Śūrasena, arranged for a priest and other brāhmaṇas to perform his two sons' second-birth initiation.

SB 10.45.27 — Vasudeva honored these brāhmaṇas by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths.

SB 10.45.28 — The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Kṛṣṇa's and Balarāma's birth. Kaṁsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also.

SB 10.45.29 — After attaining twice-born status through initiation, the Lords, sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus.

SB 10.45.30-31 — Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge,

next desired to reside at the school of a spiritual master. Thus They approached Sāndīpani Muni, a native of Kāsī living in the city of Avantī.

SB 10.45.32 — Sāndīpani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master.

SB 10.45.33 — That best of brāhmaṇas, the spiritual master Sāndīpani, was satisfied with Their submissive behavior, and thus he taught Them the entire Vedas, together with their six corollaries and the Upaniṣads.

SB 10.45.34 — He also taught Them the Dhanur-veda, with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics.

SB 10.45.35-36 — O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him guru-dakṣiṇā.

SB 10.45.37 — O King, the learned brāhmaṇa Sāndīpani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhāsa.

SB 10.45.38 — "So be it," replied those two great chariot warriors of limitless might, and They at once mounted Their chariot and set off for Prabhāsa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.

SB 10.45.39 — The Supreme Lord Kṛṣṇa addressed the lord of the ocean: Let the son of My guru be presented at once — the one you seized here with your mighty waves.

SB 10.45.40 — The ocean replied: O Lord Kṛṣṇa, it was not I who abducted him, but a demonic descendant of Diti named Pañcajana, who travels in the water in the form of a conch.

SB 10.45.41 — "Indeed," the ocean said, "that demon has taken him away." Hearing this, Lord Kṛṣṇa entered the ocean, found Pañcajana and killed him. But the Lord did not find the boy within the demon's belly.

SB 10.45.42-44 — Lord Janārdana took the conchshell that had grown around the demon's body and went back to the chariot. Then He proceeded to Saṁyamanī, the beloved capital of Yamarāja, the lord of death. Upon arriving there with Lord Balarāma, He loudly blew His conchshell, and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion, and then he addressed Lord Kṛṣṇa, who lives in everyone's heart: "O Supreme Lord Viṣṇu, what shall I do for You and Lord Balarāma, who are playing the part of ordinary humans?"

SB 10.45.45 — The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me without delay.

SB 10.45.46 — Yamarāja said, "So be it," and brought forth the guru's son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, "Please select another boon."

SB 10.45.47 — The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have?

SB 10.45.48 — O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next.

SB 10.45.49 — Thus receiving Their guru's permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud.

SB 10.45.50 — All the citizens rejoiced upon seeing Kṛṣṇa and Balarāma, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.

SB 10.46: Uddhava Visits Vṛndāvana

SB 10.46.1 — Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.

SB 10.46.2 — The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearmost friend Uddhava and addressed him as follows.

SB 10.46.3 — [Lord Kṛṣṇa said:] Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopīs, suffering in separation from Me, by giving them My message.

SB 10.46.4 — The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearmost beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.

SB 10.46.5 — My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.

SB 10.46.6 — Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

SB 10.46.7 — Śukadeva Gosvāmī said: Thus addressed, O King, Uddhava respectfully accepted his master's message, mounted his chariot and set off for Nanda-gokula.

SB 10.46.8 — The fortunate Uddhava reached Nanda Mahārāja's pastures just as the sun was setting, and since the returning cows and other animals were raising dust with their hooves, his chariot passed unnoticed.

SB 10.46.9-13 — Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

SB 10.46.14 — As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.

SB 10.46.15 — After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.

SB 10.46.16 — [Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?

SB 10.46.17 — Fortunately, because of his own sins, the sinful Kaṁsa has been killed, along with all his brothers. He always hated the saintly and righteous Yadus.

SB 10.46.18 — Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?

SB 10.46.19 — Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.

SB 10.46.20 — We were saved from the forest fire, the wind and rain, the bull and serpent demons — from all such insurmountable, deadly dangers — by that very great soul, Kṛṣṇa.

SB 10.46.21 — As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.

SB 10.46.22 — When we see the places where Mukunda enjoyed His sporting pastimes — the rivers, hills and forests He decorated with His feet — our minds become totally absorbed in Him.

SB 10.46.23 — In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the demigods. Such was foretold by Garga Ṛṣi.

SB 10.46.24 — After all, Kṛṣṇa and Balarāma killed Kaṁsa, who was as strong as ten thousand elephants, as well as the wrestlers Cāṇūra and Muṣṭika and the elephant Kuvalayāpīḍa. They killed them all sportingly, as easily as a lion disposes of small animals.

SB 10.46.25 — With the ease of a royal elephant breaking a stick, Kṛṣṇa broke a powerful, giant bow three tālas long. He also held a mountain aloft for seven days with just one hand.

SB 10.46.26 — Here in Vṛndāvana, Kṛṣṇa and Balarāma easily destroyed demons like Pralamba, Dhenuka, Arista, Tṛṇāvarta and Baka, who had themselves defeated both demigods and other demons.

SB 10.46.27 — Śukadeva Gosvāmī said: Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

SB 10.46.28 — As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.

SB 10.46.29 — Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead.

SB 10.46.30 — Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings.

SB 10.46.31 — These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.

SB 10.46.32-33 — Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?

SB 10.46.34 — Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.

SB 10.46.35 — Having killed Kaṁsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.

SB 10.46.36 — O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.

SB 10.46.37 — For Him no one is especially dear or despicable, superior or inferior, and yet He is not indifferent to anyone. He is free from all desire for respect and yet gives respect to all others.

SB 10.46.38 — He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.

SB 10.46.39 — He has no work to do in this world that would oblige Him to take birth in pure, impure or mixed species of life. Yet to enjoy His pastimes and deliver His saintly devotees, He manifests Himself.

SB 10.46.40 — Although beyond the three modes of material nature — goodness, passion and ignorance — the transcendental Lord accepts association with them as His play. Thus the unborn Supreme Lord utilizes the material modes to create, maintain and destroy.

SB 10.46.41 — Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting.

SB 10.46.42 — The Supreme Lord Hari is certainly not your son alone. Rather, being the Lord, He is the son, Soul, father and mother of everyone.

SB 10.46.43 — Nothing can be said to exist independent of Lord Acyuta — nothing heard or seen, nothing in the past, present or future, nothing moving or unmoving, great or small. He indeed is everything, for He is the Supreme Soul.

SB 10.46.44 — While Kṛṣṇa's messenger continued speaking with Nanda, the night ended, O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.

SB 10.46.45 — As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks.

SB 10.46.46 — As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

SB 10.46.47 — When the godly sun had risen, the people of Vraja noticed the golden chariot in front of Nanda Mahārāja's doorway. "Who does this belong to?" they asked.

SB 10.46.48 — "Perhaps Akrūra has returned — he who fulfilled Kaṁsa's desire by taking lotus-eyed Kṛṣṇa to Mathurā.

SB 10.46.49 — “Is he going to use our flesh to offer funeral oblations for his master, who was so satisfied with his service?” As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.

SB 10.47: The Song of the Bee

SB 10.47.1-2 — Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa’s servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. “Who is this handsome man?” the gopīs asked. “Where has he come from, and whom does he serve? He’s wearing Kṛṣṇa’s clothes and ornaments!” Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

SB 10.47.3 — Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.

SB 10.47.4 — [The gopīs said:] We know that you are the personal servant of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.

SB 10.47.5 — We see nothing else He might consider worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one’s family members are difficult to break, even for a sage.

SB 10.47.6 — The friendship shown toward others — those who are not family members — is motivated by personal interest, and thus it is a pretense that lasts only until one’s purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.

SB 10.47.7 — Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.

SB 10.47.8 — Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him.

SB 10.47.9-10 — Thus speaking, the gopīs, whose words, bodies and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Śrī Uddhava, had arrived among them. Constantly remembering the activities their beloved Kṛṣṇa had performed in His childhood and youth, they sang about them and cried without shame.

SB 10.47.11 — One of the gopīs, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

SB 10.47.12 — The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

SB 10.47.13 — After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

SB 10.47.14 — O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

SB 10.47.15 — In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka.

SB 10.47.16 — Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?

SB 10.47.17 — Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

SB 10.47.18 — To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

SB 10.47.19 — Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

SB 10.47.20 — O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

SB 10.47.21 — O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

SB 10.47.22 — Śukadeva Gosvāmī said: Having heard this, Uddhava then tried to pacify the gopīs, who were most eager to see Lord Kṛṣṇa. He thus began relating to them the message of their beloved.

SB 10.47.23 — Śrī Uddhava said: Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva.

SB 10.47.24 — Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

SB 10.47.25 — By your great fortune you have established an unexcelled standard of pure devotion for the Lord, Uttamaḥśloka — a standard even the sages can hardly attain.

SB 10.47.26 — By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Kṛṣṇa.

SB 10.47.27 — You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopīs. Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy.

SB 10.47.28 — My good ladies, now please hear your beloved's message, which I, the confidential servant of my master, have come here to bring you.

SB 10.47.29 — The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature — ether, air, fire, water and earth — are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.

SB 10.47.30 — By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.

SB 10.47.31 — Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.

SB 10.47.32 — As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.

SB 10.47.33 — According to intelligent authorities, this is the ultimate conclusion of all the Vedas, as well as all practice of yoga, Sāṅkhya, renunciation, austerity, sense control and truthfulness, just as the sea is the ultimate destination of all rivers.

SB 10.47.34 — But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

SB 10.47.35 — When her lover is far away, a woman thinks of him more than when he is present before her.

SB 10.47.36 — Because your minds are totally absorbed in Me and free from all other engagement, you remember Me always, and so you will very soon have Me again in your presence.

SB 10.47.37 — Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

SB 10.47.38 — Śukadeva Gosvāmī said: The women of Vraja were pleased to hear this message from their dearmost Kṛṣṇa. His words having revived their memory, they addressed Uddhava as follows.

SB 10.47.39 — The gopīs said: It is very good that Kaṁsa, the enemy and persecutor of the Yadus, has now been killed, along with his followers. And it is also very good that Lord Acyuta is living happily in the company of His well-wishing friends and relatives, whose every desire is now fulfilled.

SB 10.47.40 — Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles.

SB 10.47.41 — Śrī Kṛṣṇa is expert in all kinds of conjugal affairs and is the darling of the city women. How can He not become entangled, now that He's constantly adored by their enchanting words and gestures?

SB 10.47.42 — O saintly one, does Govinda ever remember us during His conversations with the city women? Does He ever mention us village girls as He freely talks with them?

SB 10.47.43 — Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells.

SB 10.47.44 — Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

SB 10.47.45 — But why should Kṛṣṇa come here after winning a kingdom, killing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.

SB 10.47.46 — The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?

SB 10.47.47 — Indeed, the greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

SB 10.47.48 — Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never moves from her place on His chest.

SB 10.47.49 — Dear Uddhava Prabhu, when Kṛṣṇa was here in the company of Saṅkarṣaṇa, He enjoyed all these rivers, hills, forests, cows and flute sounds.

SB 10.47.50 — All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.

SB 10.47.51 — O Uddhava, how can we forget Him when our hearts have been stolen away by the charming way He walks, His generous smile and playful glances, and His honeylike words?

SB 10.47.52 — O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!

SB 10.47.53 — Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshiped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.

SB 10.47.54 — Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

SB 10.47.55 — All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

SB 10.47.56 — That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.

SB 10.47.57 — Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

SB 10.47.58 — [Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

SB 10.47.59 — How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

SB 10.47.60 — When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

SB 10.47.61 — The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

SB 10.47.62 — The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress.

SB 10.47.63 — I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

SB 10.47.64 — Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.

SB 10.47.65 — As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

SB 10.47.66 — [Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

SB 10.47.67 — Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

SB 10.47.68 — [Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

SB 10.47.69 — After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

SB 10.48: Kṛṣṇa Pleases His Devotees

SB 10.48.1 — Śukadeva Gosvāmī said: Next, after assimilating Uddhava's report, Lord Kṛṣṇa, the Supreme Personality of Godhead, the omniscient Soul of all that be, desired to satisfy the serving girl Trivakrā, who was troubled by lust. Thus He went to her house.

SB 10.48.2 — Trivakrā's home was opulently appointed with expensive furnishings and replete with sensual accoutrements meant to inspire sexual desire. There were banners, rows of strung pearls, canopies, fine beds and sitting places, and also fragrant incense, oil lamps, flower garlands and aromatic sandalwood paste.

SB 10.48.3 — When Trivakrā saw Him arriving at her house, she at once rose from her seat in a flurry. Coming forward graciously with her girlfriends, she respectfully greeted Lord Acyuta by offering Him an excellent seat and other articles of worship.

SB 10.48.4 — Uddhava also received a seat of honor, since he was a saintly person, but he simply touched it and sat on the floor. Then Lord Kṛṣṇa, imitating the manners of human society, quickly made Himself comfortable on an opulent bed.

SB 10.48.5 — Trivakrā prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands and perfume, and also by chewing betel nut, drinking

fragrant liquor, and so on. She then approached Lord Mādhava with shy, playful smiles and coquettish glances.

SB 10.48.6 — Calling forward His beloved, who was anxious and shy at the prospect of this new contact, the Lord pulled her by her bangled hands onto the bed. Thus He enjoyed with that beautiful girl, whose only trace of piety was her having offered ointment to the Lord.

SB 10.48.7 — Simply by smelling the fragrance of Kṛṣṇa's lotus feet, Trivakrā cleansed away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Śrī Kṛṣṇa, the personification of bliss, and thus she gave up her long-standing distress.

SB 10.48.8 — Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakrā submitted to that Lord of freedom the following request.

SB 10.48.9 — [Trivakrā said:] O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one!

SB 10.48.10 — Promising her the fulfillment of this lusty desire, considerate Kṛṣṇa, Lord of all beings, paid Trivakrā His respects and then returned with Uddhava to His own supremely opulent residence.

SB 10.48.11 — Lord Viṣṇu, the Supreme Lord of all lords, is ordinarily difficult to approach. One who has properly worshiped Him and then chooses the benediction of mundane sense gratification is certainly of poor intelligence, for he is satisfied with an insignificant result.

SB 10.48.12 — Then Lord Kṛṣṇa, wanting to have some things done, went to Akrūra's house with Balarāma and Uddhava. The Lord also desired to please Akrūra.

SB 10.48.13-14 — Akrūra stood up in great joy when he saw them, his own relatives and the greatest of exalted personalities, coming from a distance. After embracing them and greeting them, Akrūra bowed down to Kṛṣṇa and Balarāma and was greeted by Them in return. Then, when his guests had taken their seats, he worshiped them in accordance with scriptural rules.

SB 10.48.15-16 — O King, Akrūra bathed the feet of Lord Kṛṣṇa and Lord Balarāma and then poured the bath water on his head. He presented Them with gifts of fine clothing, aromatic sandalwood paste, flower garlands and excellent jewelry. After thus worshiping the two Lords, he bowed his head to the floor. He then began to massage Lord Kṛṣṇa's feet, placing them on his lap, and with his head bowed in humility he addressed Kṛṣṇa and Balarāma as follows.

SB 10.48.17 — [Akrūra said:] It is our good fortune that You two Lords have killed the evil Kaṁsa and his followers, thus delivering Your dynasty from endless suffering and causing it to flourish.

SB 10.48.18 — You both are the original Supreme Person, the cause of the universe and its very substance. Not the slightest subtle cause or manifest product of creation exists apart from You.

SB 10.48.19 — O Supreme Absolute Truth, with Your personal energies You create this universe and then enter into it. Thus one can perceive You in many different forms by hearing from authorities and by direct experience.

SB 10.48.20 — Just as the primary elements — earth and so on — manifest themselves in abundant variety among all the species of mobile and immobile life, so You, the one independent Supreme Soul, appear to be manifold among the variegated objects of Your creation.

SB 10.48.21 — You create, destroy and also maintain this universe with Your personal energies — the modes of passion, ignorance and goodness — yet You are never entangled by these modes or the activities they generate. Since You are the original source of all knowledge, what could ever cause You to be bound by illusion?

SB 10.48.22 — Since it has never been demonstrated that You are covered by material, bodily designations, it must be concluded that for You there is neither birth in a literal sense nor any duality. Therefore You never undergo bondage or liberation, and if You appear to, it is only because of Your desire that we see You in that way, or simply because of our lack of discrimination.

SB 10.48.23 — You originally enunciated the ancient religious path of the Vedas for the benefit of the whole universe. Whenever that path becomes obstructed by wicked persons following the path of atheism, You assume one of Your incarnations, which are all in the transcendental mode of goodness.

SB 10.48.24 — You are that very same Supreme Person, my Lord, and You have now appeared in the home of Vasudeva with Your plenary portion. You have done this to relieve the earth's burden by killing hundreds of armies led by kings who are expansions of the demigods' enemies, and also to spread the fame of our dynasty.

SB 10.48.25 — Today, O Lord, my home has become most fortunate because You have entered it. As the Supreme Truth, You embody the forefathers, ordinary creatures, human beings and

demigods, and the water that has washed Your feet purifies the three worlds. Indeed, O transcendent one, You are the spiritual master of the universe.

SB 10.48.26 — What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

SB 10.48.27 — It is by our great fortune, Janārdana, that You are now visible to us, for even the masters of yoga and the foremost demigods can achieve this goal only with great difficulty. Please quickly cut the ropes of our illusory attachment for children, wife, wealth, influential friends, home and body. All such attachment is simply the effect of Your illusory material energy.

SB 10.48.28 — [Śukadeva Gosvāmī continued:] Thus worshiped and fully glorified by His devotee, the Supreme Lord Hari smilingly addressed Akrūra, completely charming him with His words.

SB 10.48.29 — The Supreme Lord said: You are Our spiritual master, paternal uncle and praiseworthy friend, and We are like your sons, always dependent on your protection, sustenance and compassion.

SB 10.48.30 — Exalted souls like you are the true objects of service and the most worshipable authorities for those who desire the highest good in life. Demigods are generally concerned with their own interests, but saintly devotees never are.

SB 10.48.31 — No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen.

SB 10.48.32 — You are indeed the best of Our friends, so please go to Hastināpura and, as the well-wisher of the Pāṇḍavas, find out how they are doing.

SB 10.48.33 — We have heard that when their father passed away, the young Pāṇḍavas were brought with their anguished mother to the capital city by King Dhṛtarāṣṭra, and that they are now living there.

SB 10.48.34 — Indeed, weak-minded Dhṛtarāṣṭra, the son of Ambikā, has come under the control of his wicked sons, and therefore that blind King is not treating his brother's sons fairly.

SB 10.48.35 — Go and see whether Dhṛtarāṣṭra is acting properly or not. When We find out, We will make the necessary arrangements to help Our dear friends.

SB 10.48.36 — [Śukadeva Gosvāmī continued:] Thus fully instructing Akrūra, the Supreme Personality of Godhead Hari then returned to His residence, accompanied by Lord Saṅkarṣaṇa and Uddhava.

SB 10.49: Akrūra's Mission in Hastināpura

SB 10.49.1-2 — Śukadeva Gosvāmī said: Akrūra went to Hastināpura, the city distinguished by the glory of the Paurava rulers. There he saw Dhṛtarāṣṭra, Bhīṣma, Vidura and Kuntī, along with Bāhlika and his son Somadatta. He also saw Droṇācārya, Kṛpācārya, Karṇa, Duryodhana, Aśvatthāmā, the Pāṇḍavas and other close friends.

SB 10.49.3 — After Akrūra, the son of Gāndinī, had appropriately greeted all his relatives and friends, they asked him for news of their family members, and he in turn asked about their welfare.

SB 10.49.4 — He remained in Hastināpura for several months to scrutinize the conduct of the weak-willed King, who had bad sons and who was inclined to give in to the whims of mischievous advisers.

SB 10.49.5-6 — Kuntī and Vidura described to Akrūra in detail the evil intentions of Dhṛtarāṣṭra's sons, who could not tolerate the great qualities of Kuntī's sons — such as their powerful influence, military skill, physical strength, bravery and humility — or the intense affection the citizens had for them. Kuntī and Vidura also told Akrūra about how the sons of Dhṛtarāṣṭra had tried to poison the Pāṇḍavas and carry out other such plots.

SB 10.49.7 — Kuntīdevī, taking advantage of her brother Akrūra's visit, approached him confidentially. While remembering her birthplace, she spoke with tears in her eyes.

SB 10.49.8 — [Queen Kuntī said:] O gentle one, do my parents, brothers, sisters, nephews, family women and girlhood friends still remember us?

SB 10.49.9 — Does my nephew Kṛṣṇa, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rāma remember them also?

SB 10.49.10 — Now that I am suffering in the midst of my enemies like a doe in the midst of wolves, will Kṛṣṇa come to console me and my fatherless sons with His words?

SB 10.49.11 — Kṛṣṇa, Kṛṣṇa! O great yogi! O Supreme Soul and protector of the universe! O Govinda! Please protect me, who have surrendered to You. I and my sons are being overwhelmed by trouble.

SB 10.49.12 — For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord.

SB 10.49.13 — I offer my obeisances unto You, Kṛṣṇa, the supreme pure, the Absolute Truth and the Supersoul, the Lord of pure devotional service and the source of all knowledge. I have come to You for shelter.

SB 10.49.14 — Śukadeva Gosvāmī said: Thus meditating on her family members and also on Kṛṣṇa, the Lord of the universe, your great-grandmother Kuntīdevī began to cry out in grief, O King.

SB 10.49.15 — Both Akrūra, who shared Queen Kuntī's distress and happiness, and the illustrious Vidura consoled the Queen by reminding her of the extraordinary way her sons had taken birth.

SB 10.49.16 — The ardent affection King Dhṛtarāṣṭra felt for his sons had made him act unjustly toward the Pāṇḍavas. Just before leaving, Akrūra approached the King, who was seated among his friends and supporters, and related to him the message that his relatives — Lord Kṛṣṇa and Lord Balarāma — had sent out of friendship.

SB 10.49.17 — Akrūra said: O my dear son of Vicitravīrya, O enhancer of the Kurus' glory, your brother Pāṇḍu having passed away, you have now assumed the royal throne.

SB 10.49.18 — By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

SB 10.49.19 — If you act otherwise, however, people will condemn you in this world, and in the next life you will enter the darkness of hell. Remain equally disposed, therefore, toward Pāṇḍu's sons and your own.

SB 10.49.20 — In this world no one has any permanent relationship with anyone else, O King. We cannot stay forever even with our own body, what to speak of our wife, children and the rest.

SB 10.49.21 — Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.

SB 10.49.22 — In the guise of dear dependents, strangers steal the sinfully acquired wealth of a foolish man, just as the offspring of a fish drink up the water that sustains the fish.

SB 10.49.23 — A fool indulges in sin to maintain his life, wealth and children and other relatives, for he thinks, "These things are mine." In the end, however, these very things all abandon him, leaving him frustrated.

SB 10.49.24 — Abandoned by his so-called dependents, ignorant of the actual goal of life, indifferent to his real duty, and having failed to fulfill his purposes, the foolish soul enters the blindness of hell, taking his sinful reactions with him.

SB 10.49.25 — Therefore, O King, looking upon this world as a dream, a magician's illusion or a flight of fancy, please control your mind with intelligence and become equipoised and peaceful, my lord.

SB 10.49.26 — Dhṛtarāṣṭra said: O master of charity, I can never be satiated while hearing your auspicious words. Indeed, I am like a mortal who has obtained the nectar of the gods.

SB 10.49.27 — Even so, gentle Akrūra, because my unsteady heart is prejudiced by affection for my sons, these pleasing words of yours cannot remain fixed there, just as lightning cannot remain fixed in a cloud.

SB 10.49.28 — Who can defy the injunctions of the Supreme Lord, who has now descended in the Yadu dynasty to diminish the earth's burden?

SB 10.49.29 — I offer my obeisances to Him, the Supreme Personality of Godhead, who creates this universe by the inconceivable activity of His material energy and then distributes the various modes of nature by entering within the creation. From Him, the meaning of whose pastimes is unfathomable, come both the entangling cycle of birth and death and the process of deliverance from it.

SB 10.49.30 — Śukadeva Gosvāmī said: Having thus apprised himself of the King's attitude, Akrūra, the descendant of Yadu, took permission from his well-wishing relatives and friends and returned to the capital of the Yādavas.

SB 10.49.31 — Akrūra reported to Lord Balarāma and Lord Kṛṣṇa how Dhṛtarāṣṭra was behaving toward the Pāṇḍavas. Thus, O descendant of the Kurus, he fulfilled the purpose for which he had been sent.

SB 10.50: Kṛṣṇa Establishes the City of Dvārakā

SB 10.50.1 — Śukadeva Gosvāmī said: When Kaṁsa was killed, O heroic descendant of Bharata, his two queens, Asti and Prāpti, went to their father's house in great distress.

SB 10.50.2 — The sorrowful queens told their father, King Jarāsandha of Magadha, all about how they had become widows.

SB 10.50.3 — Hearing this odious news, O King, Jarāsandha was filled with sorrow and anger, and he began the greatest possible endeavor to rid the earth of the Yādavas.

SB 10.50.4 — With a force of twenty-three akṣauhiṇī divisions, he laid siege to the Yadu capital, Mathurā, on all sides.

SB 10.50.5-6 — Although Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original cause of this world, when He descended to the earth He played the role of a human being. Thus when He saw Jarāsandha's assembled army surrounding His city like a great ocean overflowing its shores, and when He saw how this army was striking fear into His subjects, the Lord considered what His suitable response should be according to the time, place and specific purpose of His current incarnation.

SB 10.50.7-8 — [The Supreme Lord thought:] Since it is such a burden on the earth, I will destroy Jarāsandha's army, consisting of akṣauhiṇīs of foot soldiers, horses, chariots and elephants, which the King of Magadha has assembled from all subservient kings and brought together here. But Jarāsandha himself should not be killed, since in the future he will certainly assemble another army.

SB 10.50.9 — This is the purpose of My present incarnation — to relieve the earth of its burden, protect the pious and kill the impious.

SB 10.50.10 — I also assume other bodies to protect religion and to end irreligion whenever it flourishes in the course of time.

SB 10.50.11 — [Śukadeva Gosvāmī continued:] As Lord Govinda was thinking in this way, two chariots as effulgent as the sun suddenly descended from the sky. They were complete with drivers and equipment.

SB 10.50.12 — The Lord's eternal divine weapons also appeared before Him spontaneously. Seeing these, Śrī Kṛṣṇa, Lord of the senses, addressed Lord Saṅkarṣaṇa.

SB 10.50.13-14 — [The Supreme Lord said:] My respected elder brother, see this danger which has beset Your dependents, the Yadus! And see, dear master, how Your personal chariot and favorite weapons have come before You. The purpose for which We have taken birth, My Lord, is to secure the welfare of Our devotees. Please now remove from the earth the burden of these twenty-three armies.

SB 10.50.15 — After Lord Kṛṣṇa had thus invited His brother, the two Dāśārhas, Kṛṣṇa and Balarāma, wearing armor and displaying Their resplendent weapons, drove out of the city in Their chariots. Only a very small contingent of soldiers accompanied Them.

SB 10.50.16 — As Lord Kṛṣṇa came out of the city with Dāruka at the reins of His chariot, He blew His conchshell, and the enemy soldiers' hearts began to tremble with fear.

SB 10.50.17 — Jarāsandha looked at the two of Them and said: O Kṛṣṇa, lowest of men! I do not wish to fight alone with You, since it would be a shame to fight with a mere boy. You fool who keep Yourself hidden, O murderer of Your relatives, go away! I will not fight with You.

SB 10.50.18 — You, Rāma, should gather Your courage and fight with me, if You think You can do it. You may either give up Your body when it is cut to pieces by my arrows, and thus attain to heaven, or else kill me.

SB 10.50.19 — The Supreme Lord said: Real heroes do not simply boast but rather show their prowess in action. We cannot take seriously the words of one who is full of anxiety and who wants to die.

SB 10.50.20 — Śukadeva Gosvāmī said: Just as the wind covers the sun with clouds or a fire with dust, the son of Jarā marched toward the two descendants of Madhu and with his huge assemblage of armies surrounded Them and Their soldiers, chariots, flags, horses and charioteers.

SB 10.50.21 — The women stood in the watchtowers, palaces and high gates of the city. When they could no longer see Kṛṣṇa's and Balarāma's chariots, identified by banners marked with the emblems of Garuḍa and a palm tree, they were struck with grief and fainted.

SB 10.50.22 — Seeing His army tormented by the relentless and savage rain of arrows from the massive opposing forces gathered like clouds about Him, Lord Hari twanged His excellent bow, Śārṅga, which both gods and demons worship.

SB 10.50.23 — Lord Kṛṣṇa took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp shafts, which struck the enemy's chariots, elephants, horses and infantrymen. The Lord shooting His arrows resembled a blazing circle of fire.

SB 10.50.24 — Elephants fell to the ground, their foreheads split open, cavalry horses fell with severed necks, chariots fell with their horses, flags, drivers and masters all shattered, and foot soldiers collapsed with severed arms, thighs and shoulders.

SB 10.50.25-28 — On the battlefield, hundreds of rivers of blood flowed from the limbs of the humans, elephants and horses who had been cut to pieces. In these rivers arms resembled snakes; human heads, turtles; dead elephants, islands; and dead horses, crocodiles. Hands and thighs appeared like fish, human hair like waterweeds, bows like waves, and various weapons like clumps of bushes. The rivers of blood teemed with all of these.

SB 10.50.29 — For Him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts.

SB 10.50.30 — Jarāsandha, with his chariot lost and all his soldiers dead, was left with only his breath. At that point Lord Balarāma forcibly seized the powerful warrior, just as one lion takes hold of another.

SB 10.50.31 — With the divine noose of Varuṇa and other, mortal ropes, Balarāma began tying up Jarāsandha, who had killed so many foes. But Lord Govinda still had a purpose to fulfill through Jarāsandha, and thus He asked Balarāma to stop.

SB 10.50.32-33 — Jarāsandha, whom fighters had highly honored, was ashamed after being released by the two Lords of the universe, and thus he decided to undergo penances. On the road, however, several kings convinced him with both spiritual wisdom and mundane arguments that he should give up his idea of self-abnegation. They told him, "Your defeat by the Yadus was simply the unavoidable reaction of your past karma."

SB 10.50.34 — All of his armies having been killed, and himself neglected by the Personality of Godhead, King Jarāsandha, son of Bṛhadratha, then sadly returned to the kingdom of the Magadhas.

SB 10.50.35-36 — Lord Mukunda had crossed the ocean of His enemy’s armies with His own military force completely intact. He received congratulations from the denizens of heaven, who showered Him with flowers. The people of Mathurā, relieved of their feverish anxiety and filled with joy, came out to meet Him as professional bards, heralds and panegyrists sang in praise of His victory.

SB 10.50.37-38 — As the Lord entered His city, conchshells and kettledrums sounded, and many drums, horns, vīṇās, flutes and mṛdaṅgas played in concert. The boulevards were sprinkled with water, there were banners everywhere, and the gateways were decorated for the celebration. The citizens were elated, and the city resounded with the chanting of Vedic hymns.

SB 10.50.39 — As the women of the city affectionately looked at the Lord, their eyes wide open with love, they scattered flower garlands, yogurt, parched rice and newly grown sprouts upon Him.

SB 10.50.40 — Lord Kṛṣṇa then presented to the Yadu king all the wealth that had fallen on the battlefield — namely, the countless ornaments of the dead warriors.

SB 10.50.41 — Seventeen times the King of Magadha met defeat in this very way. And yet throughout these defeats he fought on with his akṣauhiṇī divisions against the forces of the Yadu dynasty who were protected by Śrī Kṛṣṇa.

SB 10.50.42 — By the power of Lord Kṛṣṇa, the Vṛṣṇis would invariably annihilate all of Jarāsandha’s forces, and when all his soldiers had been killed, the King, released by his enemies, would again go away.

SB 10.50.43 — Just as the eighteenth battle was about to take place, a barbarian warrior named Kālayavana, sent by Nārada, appeared on the battlefield.

SB 10.50.44 — Arriving at Mathurā, this Yavana laid siege to the city with thirty million barbarian soldiers. He had never found a human rival worth fighting, but he had heard that the Vṛṣṇis were his equals.

SB 10.50.45 — When Lord Kṛṣṇa and Lord Saṅkarṣaṇa saw Kālayavana, Kṛṣṇa thought about the situation and said, “Ah, a great danger now threatens the Yadus from two sides.

SB 10.50.46 — “This Yavana is besieging us already, and the mighty King of Magadha will soon arrive here, if not today then tomorrow or the next day.

SB 10.50.47 — “If powerful Jarāsandha comes while We two are busy fighting Kālayavana, Jarāsandha may kill Our relatives or else take them away to his capital.

SB 10.50.48 — “Therefore We will immediately construct a fortress that no human force can penetrate. Let Us settle our family members there and then kill the barbarian king.”

SB 10.50.49 — After thus discussing the matter with Balarāma, the Supreme Personality of Godhead had a fortress twelve yojanas in circumference built within the sea. Inside that fort He had a city built containing all kinds of wonderful things.

SB 10.50.50-53 — In the construction of that city could be seen the full scientific knowledge and architectural skill of Viśvakarmā. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz. The gold-covered houses were adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Beside the houses stood treasury buildings, warehouses, and stables for fine horses, all built of silver and brass. Each residence had a watchtower, and also a temple for its household deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Śrī Kṛṣṇa, the Lord of the Yadus.

SB 10.50.54 — Lord Indra brought Śrī Kṛṣṇa the Sudharmā assembly hall, standing within which a mortal man is not subject to the laws of mortality. Indra also gave the pārijāta tree.

SB 10.50.55 — Lord Varuṇa offered horses as swift as the mind, some of which were pure dark-blue, others white. The treasurer of the demigods, Kuvera, gave his eight mystic treasures, and the rulers of various planets each presented their own opulences.

SB 10.50.56 — The Supreme Lord having come to the earth, O King, these demigods now offered Him whatever powers of control He had previously delegated to them for the exercise of their particular authority.

SB 10.50.57 — After transporting all His subjects to the new city by the power of His mystic Yoga-māyā, Lord Kṛṣṇa consulted with Lord Balarāma, who had remained in Mathurā to protect it. Then, wearing a garland of lotuses but bearing no weapons, Lord Kṛṣṇa went out of Mathurā by its main gate.

SB 10.51: The Deliverance of Mucukunda

SB 10.51.1-6 — Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, "This person must indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons." Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.

SB 10.51.7 — Appearing virtually within reach of Kālayavana's hands at every moment, Lord Hari led the King of the Yavanas far away to a mountain cave.

SB 10.51.8 — While chasing the Lord, the Yavana cast insults at Him, saying "You took birth in the Yadu dynasty. It's not proper for You to run away!" But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.

SB 10.51.9 — Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.

SB 10.51.10 — "So, after leading me such a long distance, now He is lying here like some saint!" Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.

SB 10.51.11 — The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.

SB 10.51.12 — The awakened man was angry and cast his glance at Kālayavana, whose body burst into flames. In a single moment, O King Parīkṣit, Kālayavana was burnt to ashes.

SB 10.51.13 — King Parīkṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?

SB 10.51.14 — Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā. He was devoted to brahminical culture and always true to his vow in battle.

SB 10.51.15 — Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.

SB 10.51.16 — When the demigods obtained Kārttikeya as their general, they told Mucukunda, "O King, you may now give up your troublesome duty of guarding us.

SB 10.51.17 — "Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.

SB 10.51.18 — "The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.

SB 10.51.19 — "Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

SB 10.51.20 — "All good fortune to you! Now please choose a benediction from us — anything but liberation, since only the infallible Supreme Lord, Viṣṇu, can bestow that."

SB 10.51.21 — Addressed thus, King Mucukunda took his respectful leave of the demigods and went to a cave, where he lay down to enjoy the sleep they had granted him.

SB 10.51.22 — After the Yavana was burnt to ashes, the Supreme Lord, chief of the Sātvatas, revealed Himself to the wise Mucukunda.

SB 10.51.23-26 — As he gazed at the Lord, King Mucukunda saw that He was dark blue like a cloud, had four arms, and wore a yellow silk garment. On His chest He bore the Śrīvatsa mark and on His neck the brilliantly glowing Kaustubha gem. Adorned with a Vaijayantī garland, the Lord displayed His handsome, peaceful face, which attracts the eyes of all mankind with its shark-shaped earrings and affectionately smiling glance. The beauty of His youthful form was unexcelled, and He moved with the nobility of an angry lion. The highly intelligent King was overwhelmed by the Lord's effulgence, which showed Him to be invincible. Expressing his uncertainty, Mucukunda hesitantly questioned Lord Kṛṣṇa as follows.

SB 10.51.27 — Śrī Mucukunda said: Who are You who have come to this mountain cave in the forest, having walked on the thorny ground with feet as soft as lotus petals?

SB 10.51.28 — Perhaps You are the potency of all potent beings. Or maybe You are the powerful god of fire, or the sun-god, the moon-god, the King of heaven or the ruling demigod of some other planet.

SB 10.51.29 — I think You are the Supreme Personality among the three chief gods, since You drive away the darkness of this cave as a lamp dispels darkness with its light.

SB 10.51.30 — O best among men, if You like, please truly describe Your birth, activities and lineage to us, who are eager to hear.

SB 10.51.31 — As for ourselves, O tiger among men, we belong to a family of fallen kṣatriyas, descendants of King Ikṣvāku. My name is Mucukunda, my Lord, and I am the son of Yauvanāśva.

SB 10.51.32 — I was fatigued after remaining awake for a long time, and my senses were overwhelmed by sleep. Thus I slept comfortably here in this solitary place until, just now, someone woke me.

SB 10.51.33 — The man who woke me was burned to ashes by the reaction of his sins. Just then I saw You, possessing a glorious appearance and the power to chastise Your enemies.

SB 10.51.34 — Your unbearably brilliant effulgence overwhelms our strength, and thus we cannot fix our gaze upon You. O exalted one, You are to be honored by all embodied beings.

SB 10.51.35 — [Śukadeva Gosvāmī continued:] Thus addressed by the King, the Supreme Personality of Godhead, origin of all creation, smiled and then replied to him in a voice as deep as the rumbling of clouds.

SB 10.51.36 — The Supreme Lord said: My dear friend, I have taken thousands of births, lived thousands of lives and accepted thousands of names. In fact My births, activities and names are limitless, and thus even I cannot count them.

SB 10.51.37 — After many lifetimes someone might count the dust particles on the earth, but no one can ever finish counting My qualities, activities, names and births.

SB 10.51.38 — O King, the greatest sages enumerate My births and activities, which take place throughout the three phases of time, but never do they reach the end of them.

SB 10.51.39-40 — Nonetheless, O friend, I will tell you about My current birth, name and activities. Kindly hear. Some time ago, Lord Brahmā requested Me to protect religious principles and destroy the demons who were burdening the earth. Thus I descended in the Yadu dynasty, in the home of Ānakadundubhi. Indeed, because I am the son of Vasudeva, people call Me Vāsudeva.

SB 10.51.41 — I have killed Kālanemi, reborn as Kaṁsa, as well as Pralamba and other enemies of the pious. And now, O King, this barbarian has been burnt to ashes by your piercing glance.

SB 10.51.42 — Since in the past you repeatedly prayed to Me, I have personally come to this cave to show you mercy, for I am affectionately inclined to My devotees.

SB 10.51.43 — Now choose some benedictions from Me, O saintly King. I will fulfill all your desires. One who has satisfied Me need never again lament.

SB 10.51.44 — Śukadeva Gosvāmī said: Mucukunda bowed down to the Lord when he heard this. Remembering the words of the sage Garga, he joyfully recognized Kṛṣṇa to be the Supreme Lord, Nārāyaṇa. The King then addressed Him as follows.

SB 10.51.45 — Śrī Mucukunda said: O Lord, the people of this world, both men and women, are bewildered by Your illusory energy. Unaware of their real benefit, they do not worship You but instead seek happiness by entangling themselves in family affairs, which are actually sources of misery.

SB 10.51.46 — That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.

SB 10.51.47 — I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.

SB 10.51.48 — With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.

SB 10.51.49 — A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.

SB 10.51.50 — The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."

SB 10.51.51 — Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

SB 10.51.52 — A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.

SB 10.51.53 — When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

SB 10.51.54 — My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.

SB 10.51.55 — O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

SB 10.51.56 — Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

SB 10.51.57 — For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good

fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

SB 10.51.58 — The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.

SB 10.51.59 — Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.

SB 10.51.60 — The minds of nondevotees who engage in such practices as prāṇāyama are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

SB 10.51.61 — Wander this earth at will, with your mind fixed on Me. May you always possess such unfailing devotion for Me.

SB 10.51.62 — Because you followed the principles of a kṣatriya, you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.

SB 10.51.63 — O King, in your very next life you will become an excellent brāhmaṇa, the greatest well-wisher of all creatures, and certainly come to Me alone.

SB 10.52: Rukmiṇī's Message to Lord Kṛṣṇa

SB 10.52.1 — Śukadeva Gosvāmī said: My dear King, thus graced by Lord Kṛṣṇa, Mucukunda circumambulated Him and bowed down to Him. Then Mucukunda, the beloved descendant of Ikṣvāku, exited through the mouth of the cave.

SB 10.52.2 — Seeing that the size of all the human beings, animals, trees and plants was severely reduced, and thus realizing that the Age of Kali was at hand, Mucukunda left for the north.

SB 10.52.3 — The sober King, beyond material association and free of doubt, was convinced of the value of austerity. Absorbing his mind in Lord Kṛṣṇa, he came to Gandhamādana Mountain.

SB 10.52.4 — There he arrived at Badarikāśrama, the abode of Lord Nara-Nārāyaṇa, where, remaining tolerant of all dualities, he peacefully worshiped the Supreme Lord Hari by performing severe austerities.

SB 10.52.5 — The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.

SB 10.52.6 — As the wealth was being carried by oxen and men under Lord Kṛṣṇa's direction, Jarāsandha appeared at the head of twenty-three armies.

SB 10.52.7 — O King, seeing the fierce waves of the enemy's army, the two Mādhavas, imitating human behavior, ran swiftly away.

SB 10.52.8 — Abandoning the abundant riches, fearless but feigning fear, They went many yojanas on Their lotuslike feet.

SB 10.52.9 — When he saw Them fleeing, powerful Jarāsandha laughed loudly and then pursued Them with charioteers and foot soldiers. He could not understand the exalted position of the two Lords.

SB 10.52.10 — Apparently exhausted after fleeing a long distance, the two Lords climbed a high mountain named Pravarṣaṇa, upon which Lord Indra showers incessant rain.

SB 10.52.11 — Although he knew They were hiding on the mountain, Jarāsandha could find no trace of Them. Therefore, O King, he placed firewood on all sides and set the mountain ablaze.

SB 10.52.12 — The two of Them then suddenly jumped from the burning mountain, which was eleven yojanas high, and fell to the ground.

SB 10.52.13 — Unseen by Their opponent or his followers, O King, those two most exalted Yadus returned to Their city of Dvārakā, which had the ocean as a protective moat.

SB 10.52.14 — Jarāsandha, moreover, mistakenly thought that Balarāma and Keśava had burned to death in the fire. Thus he withdrew his vast military force and returned to the Magadha kingdom.

SB 10.52.15 — As ordered by Lord Brahmā, Raivata, the opulent ruler of Ānarta, gave Lord Balarāma his daughter Raivatī in marriage. This has already been discussed.

SB 10.52.16-17 — O hero among the Kurus, the Supreme Lord Himself, Govinda, married Bhīṣmaka's daughter, Vaidarbhī, who was a direct expansion of the goddess of fortune. The Lord did this by her desire, and in the process He beat down Śālva and other kings who took Śiśupāla's

side. Indeed, as everyone watched, Śrī Kṛṣṇa took Rukmiṇī just as Garuḍa boldly stole nectar from the demigods.

SB 10.52.18 — King Parīkṣit said: The Supreme Lord married Rukmiṇī, the beautiful-faced daughter of Bhīṣmaka, in the Rākṣasa style — or so I have heard.

SB 10.52.19 — My lord, I wish to hear how the immeasurably powerful Lord Kṛṣṇa took away His bride while defeating such kings as Māgadha and Sālva.

SB 10.52.20 — What experienced listener, O brāhmaṇa, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?

SB 10.52.21 — Śrī Bādarāyaṇi said: There was a king named Bhīṣmaka, the powerful ruler of Vidarbha. He had five sons and one daughter of lovely countenance.

SB 10.52.22 — Rukmī was the first-born son, followed by Rukmaratha, Rukmabāhu, Rukmakeśa and Rukmamālī. Their sister was the exalted Rukmiṇī.

SB 10.52.23 — Hearing of the beauty, prowess, transcendental character and opulence of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.

SB 10.52.24 — Lord Kṛṣṇa knew that Rukmiṇī possessed intelligence, auspicious bodily markings, magnanimity, beauty, proper behavior and all other good qualities. Concluding that she would be an ideal wife for Him, He made up His mind to marry her.

SB 10.52.25 — O King, because Rukmī envied the Lord, he forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Instead, Rukmī decided to give Rukmiṇī to Śiśupāla.

SB 10.52.26 — Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her. Analyzing the situation, she quickly sent a trustworthy brāhmaṇa to Kṛṣṇa.

SB 10.52.27 — Upon reaching Dvārakā, the brāhmaṇa was brought inside by the gatekeepers and saw the primeval Personality of Godhead sitting on a golden throne.

SB 10.52.28 — Seeing the brāhmaṇa, Śrī Kṛṣṇa, Lord of the brāhmaṇas, came down from His throne and seated him. Then the Lord worshiped him just as He Himself is worshiped by the demigods.

SB 10.52.29 — After the brāhmaṇa had eaten and rested, Śrī Kṛṣṇa, the goal of saintly devotees, came forward, and while massaging the brāhmaṇa's feet with His own hands, He patiently questioned him as follows.

SB 10.52.30 — [The Supreme Lord said:] O best of exalted brāhmaṇas, are your religious practices, sanctioned by senior authorities, proceeding without great difficulty? Is your mind always fully satisfied?

SB 10.52.31 — When a brāhmaṇa is satisfied with whatever comes his way and does not fall away from his religious duties, those very religious principles become his desire cow, fulfilling all his wishes.

SB 10.52.32 — An unsatisfied brāhmaṇa wanders restlessly from one planet to another, even if he becomes King of heaven. But a satisfied brāhmaṇa, though he may possess nothing, rests peacefully, all his limbs free of distress.

SB 10.52.33 — I repeatedly bow My head in respect to those brāhmaṇas who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.

SB 10.52.34 — O brāhmaṇa, is your King attending to your welfare? Indeed, that king in whose country the citizens are happy and protected is very dear to Me.

SB 10.52.35 — Whence have you come, crossing the impassable sea, and for what purpose? Explain all this to Us if it is not a secret, and tell Us what We may do for you.

SB 10.52.36 — Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the brāhmaṇa told Him everything.

SB 10.52.37 — Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

SB 10.52.38 — O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?

SB 10.52.39 — Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion.

SB 10.52.40 — If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the demigods, brāhmaṇas and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

SB 10.52.41 — O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.

SB 10.52.42 — Since I will be staying within the inner chambers of the palace, You may wonder, "How can I carry you away without killing some of your relatives?" But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.

SB 10.52.43 — O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.

SB 10.52.44 — The brāhmaṇa said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.

SB 10.53: Kṛṣṇa Kidnaps Rukmiṇī

SB 10.53.1 — Śukadeva Gosvāmī said: Thus hearing the confidential message of Princess Vaidarbhī, Lord Yadunandana took the brāhmaṇa's hand and, smiling, spoke to him as follows.

SB 10.53.2 — The Supreme Lord said: Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. I know that Rukmī, out of envy, has forbidden our marriage.

SB 10.53.3 — She has dedicated herself exclusively to Me, and her beauty is flawless. I will bring her here after thrashing those worthless kings in battle, just as one brings a blazing flame out of firewood.

SB 10.53.4 — Śukadeva Gosvāmī said: Lord Madhusūdana also understood the exact lunar time for Rukmiṇī's wedding. Thus He told His driver, "Dāruka, ready My chariot immediately."

SB 10.53.5 — Dāruka brought the Lord's chariot, yoked with the horses named Śaibya, Sugrīva, Meghapuṣpa and Balāhaka. He then stood before Lord Kṛṣṇa with joined palms.

SB 10.53.6 — Lord Śauri mounted His chariot and had the brāhmaṇa do likewise. Then the Lord's swift horses took them from the Ānarta district to Vidarbha in a single night.

SB 10.53.7 — King Bhīṣmaka, the master of Kuṇḍina, having succumbed to the sway of affection for his son, was about to give his daughter to Śiśupāla. The King saw to all the required preparations.

SB 10.53.8-9 — The king had the main avenues, commercial roads and intersections thoroughly cleaned and then sprinkled with water, and he also had the city decorated with triumphant archways and multicolored banners on poles. The men and women of the city, arrayed in spotless raiment and anointed with fragrant sandalwood paste, wore precious necklaces, flower garlands and jeweled ornaments, and their opulent homes were filled with the aroma of aguru.

SB 10.53.10 — O King, in accordance with prescribed rituals, Mahārāja Bhīṣmaka worshiped the forefathers, demigods and brāhmaṇas, feeding them all properly. Then He had the traditional mantras chanted for the well-being of the bride.

SB 10.53.11 — The bride cleaned her teeth and bathed, after which she put on the auspicious wedding necklace. Then she was dressed in brand-new upper and lower garments and adorned with most excellent jeweled ornaments.

SB 10.53.12 — The best of brāhmaṇas chanted mantras of the Ṛg, Sāma and Yajur Vedas for the bride's protection, and the priest learned in the Atharva Veda offered oblations to pacify the controlling planets.

SB 10.53.13 — Outstanding in his knowledge of regulative principles, the King rewarded the brāhmaṇas with gold, silver, clothing, cows and sesame seeds mixed with raw sugar.

SB 10.53.14 — Rājā Damaghoṣa, lord of Cedi, had also engaged brāhmaṇas expert in chanting mantras to perform all rituals necessary to assure his son's prosperity.

SB 10.53.15 — King Damaghoṣa traveled to Kuṇḍina accompanied by armies of elephants exuding mada, chariots hung with golden chains, and numerous cavalry and infantry soldiers.

SB 10.53.16 — Bhīṣmaka, the lord of Vidarbha, came out of the city and met King Damaghoṣa, offering him tokens of respect. Bhīṣmaka then settled Damaghoṣa in a residence especially constructed for the occasion.

SB 10.53.17 — Śiśupāla's supporters — Śālva, Jarāsandha, Dantavakra and Vidūratha — all came, along with Pauṇḍraka and thousands of other kings.

SB 10.53.18-19 — To secure the bride for Śiśupāla, the kings who envied Kṛṣṇa and Balarāma came to the following decision among themselves: "If Kṛṣṇa comes here with Balarāma and the other Yadus to steal the bride, we shall band together and fight Him." Thus those envious kings went to the wedding with their entire armies and a full complement of military conveyances.

SB 10.53.20-21 — When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots.

SB 10.53.22 — The lovely daughter of Bhīṣmaka anxiously awaited the arrival of Kṛṣṇa, but when she did not see the brāhmaṇa return she thought as follows.

SB 10.53.23 — [Princess Rukmiṇī thought:] Alas, my wedding is to take place when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the brāhmaṇa messenger has not yet returned.

SB 10.53.24 — Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand.

SB 10.53.25 — I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrāṇī, Girijā and Satī, has turned against me.

SB 10.53.26 — As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.

SB 10.53.27 — O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen.

SB 10.53.28 — Just then the purest of learned brāhmaṇas, following Kṛṣṇa's order, came to see the divine Princess Rukmiṇī within the inner chambers of the palace.

SB 10.53.29 — Noting the brāhmaṇa's joyful face and serene movements, saintly Rukmiṇī, who could expertly interpret such symptoms, inquired from him with a pure smile.

SB 10.53.30 — The brāhmaṇa announced to her the arrival of Lord Yadunandana and relayed the Lord's promise to marry her.

SB 10.53.31 — Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding anything at hand suitable to offer the brāhmaṇa, she simply bowed down to him.

SB 10.53.32 — The King, upon hearing that Kṛṣṇa and Balarāma had come and were eager to witness his daughter's wedding, went forth with abundant offerings to greet Them as music resounded.

SB 10.53.33 — Presenting Them with madhu-parka, new clothing and other desirable gifts, he worshiped Them according to standard rituals.

SB 10.53.34 — Generous King Bhīṣmaka arranged opulent accommodations for the two Lords, and also for Their army and entourage. In this way he afforded Them proper hospitality.

SB 10.53.35 — Thus it was that Bhīṣmaka gave all desirable things to the kings who had assembled for the occasion, honoring them as befitted their political power, age, physical prowess and wealth.

SB 10.53.36 — When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.

SB 10.53.37 — [The people of the city said:] Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Bhaiṣmī.

SB 10.53.38 — May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.

SB 10.53.39 — Bound by their swelling love, the city's residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā.

SB 10.53.40-41 — Rukmiṇī silently went out on foot to see the lotus feet of the deity Bhavānī. Accompanied by her mothers and girlfriends and protected by the King's valiant soldiers, who

held their upraised weapons at the ready, she simply absorbed her mind in the lotus feet of Kṛṣṇa. And all the while mṛdaṅgas, conchshells, paṇavas, horns and other instruments resounded.

SB 10.53.42-43 — Behind the bride followed thousands of prominent courtesans bearing various offerings and presents, along with well-adorned brāhmaṇas' wives singing and reciting prayers and bearing gifts of garlands, scents, clothing and jewelry. There were also professional singers, musicians, bards, chroniclers and heralds.

SB 10.53.44 — Upon reaching the goddess's temple, Rukmiṇī first washed her lotus feet and hands and then sipped water for purification. Thus sanctified and peaceful, she came into the presence of mother Ambikā.

SB 10.53.45 — The older wives of brāhmaṇas, expert in the knowledge of rituals, led young Rukmiṇī in offering respects to Bhavānī, who appeared with her consort, Lord Bhava.

SB 10.53.46 — [Princess Rukmiṇī prayed:] O mother Ambikā, wife of Lord Siva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!

SB 10.53.47-48 — Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry and other prescribed offerings and gifts, and also with arrays of lamps. The married brāhmaṇa women each performed worship simultaneously with the same items, also offering savories and cakes, prepared betel nut, sacred threads, fruit and sugarcane juice.

SB 10.53.49 — The ladies gave the bride the remnants of the offerings and then blessed her. She in turn bowed down to them and the deity and accepted the remnants as prasādam.

SB 10.53.50 — The princess then gave up her vow of silence and left the Ambikā temple, holding on to a maidservant with her hand, which was adorned with a jeweled ring.

SB 10.53.51-55 — Rukmiṇī appeared as enchanting as the Lord's illusory potency, who enchants even the sober and grave. Thus the kings gazed upon her virgin beauty, her shapely waist, and her lovely face adorned with earrings. Her hips were graced with a jewel-studded belt, her breasts were just budding, and her eyes seemed apprehensive of her encroaching locks of hair. She smiled sweetly, her jasmine-bud teeth reflecting the glow of her bimba-red lips. As she walked with the motions of a royal swan, the effulgence of her tinkling ankle bells beautified her feet. Seeing her, the assembled heroes were totally bewildered. Lust tore at their hearts. Indeed, when the kings saw her broad smile and shy glance, they became stupefied, dropped their weapons and fell unconscious to the ground from their elephants, chariots and horses. On the pretext of the

procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot.

SB 10.53.56 — Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhava drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.

SB 10.53.57 — The kings inimical to the Lord, headed by Jarāsandha, could not tolerate this humiliating defeat. They exclaimed, "Oh, damn us! Though we are mighty archers, mere cowherds have stolen our honor, just as puny animals might steal the honor of lions!"

SB 10.54: The Marriage of Kṛṣṇa and Rukmiṇī

SB 10.54.1 — Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.

SB 10.54.2 — The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.

SB 10.54.3 — Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains.

SB 10.54.4 — Slender-waisted Rukmiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.

SB 10.54.5 — In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."

SB 10.54.6 — The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants and chariots.

SB 10.54.7 — The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.

SB 10.54.8 — Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.

SB 10.54.9 — Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.

SB 10.54.10 — The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

SB 10.54.11 — [Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

SB 10.54.12 — Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.

SB 10.54.13 — In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times; only once did I defeat Him.

SB 10.54.14 — But still I never lament or rejoice, because I know this world is driven by time and fate.

SB 10.54.15 — And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.

SB 10.54.16 — Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.

SB 10.54.17 — Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

SB 10.54.18 — Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.

SB 10.54.19-20 — Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you."

SB 10.54.21 — Having said this, he had mounted his chariot and told his charioteer, "Drive the horses quickly to where Kṛṣṇa is. He and I must fight.

SB 10.54.22 — "This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."

SB 10.54.23 — Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!"

SB 10.54.24 — Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!

SB 10.54.25 — "Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle!

SB 10.54.26 — "Release the girl before You are struck dead by my arrows and made to lie down!" In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.

SB 10.54.27 — The Lord struck Rukmī's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

SB 10.54.28 — Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.

SB 10.54.29 — Iron bludgeon, three-pointed spear, sword and shield, pike, javelin — whatever weapon Rukmī picked up, Lord Hari smashed it to bits.

SB 10.54.30 — Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.

SB 10.54.31 — As Rukmī attacked Him, the Lord shot arrows that broke Rukmī's sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.

SB 10.54.32 — Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.

SB 10.54.33 — Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

SB 10.54.34 — Śukadeva Gosvāmī said: Rukmiṇī's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Kṛṣṇa's feet, and the Lord, feeling compassionate, desisted.

SB 10.54.35 — Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.

SB 10.54.36 — As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.

SB 10.54.37 — [Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

SB 10.54.38 — Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.

SB 10.54.39 — [Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

SB 10.54.40 — [Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

SB 10.54.41 — [Again Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.

SB 10.54.42 — [To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.

SB 10.54.43 — The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties.

SB 10.54.44 — Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

SB 10.54.45 — This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.

SB 10.54.46 — O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.

SB 10.54.47 — Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the new-moon day may be called the moon's "death."

SB 10.54.48 — As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.

SB 10.54.49 — Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

SB 10.54.50 — Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmiṇī forgot her depression and steadied her mind by spiritual intelligence.

SB 10.54.51 — Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakaṭa.

SB 10.54.52 — Because he had promised "I will not reenter Kuṇḍina until I have killed wicked Kṛṣṇa and brought back my younger sister," in a mood of angry frustration Rukmī took up residence at that very place.

SB 10.54.53 — Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.

SB 10.54.54 — At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.

SB 10.54.55 — All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.

SB 10.54.56 — The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, aguru-scented incense, and lamps graced every doorway.

SB 10.54.57 — The city's streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.

SB 10.54.58 — Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.

SB 10.54.59 — The kings and their daughters were totally astonished to hear the story of Rukmiṇī's abduction, which was being glorified in song everywhere.

SB 10.54.60 — Dvārakā's citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.

SB 10.55: The History of Pradyumna

SB 10.55.1 — Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra's anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.

SB 10.55.2 — He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.

SB 10.55.3 — The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.

SB 10.55.4 — A powerful fish swallowed Pradyumna, and this fish, along with others, was caught in a huge net and seized by fishermen.

SB 10.55.5 — The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.

SB 10.55.6 — Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvatī, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.

SB 10.55.7-8 — Māyāvatī was in fact Cupid's renowned wife, Rati. While waiting for her husband to obtain a new body — his previous one having been burnt up — she had been assigned by Śambara to prepare vegetables and rice. Māyāvatī understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.

SB 10.55.9 — After a short time, this son of Kṛṣṇa — Pradyumna — attained His full youth. He enchanted all women who gazed upon Him.

SB 10.55.10 — My dear King, with a bashful smile and raised eyebrows, Māyāvatī exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.

SB 10.55.11 — Lord Pradyumna told her, "O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like a lover."

SB 10.55.12 — Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.

SB 10.55.13 — That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.

SB 10.55.14 — Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.

SB 10.55.15 — Your poor mother, having lost her son, cries for You like a kurarī bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.

SB 10.55.16 — [Śukadeva Gosvāmī continued:] Speaking thus, Māyāvatī gave to the great soul Pradyumna the mystic knowledge called Mahā-māyā, which vanquishes all other deluding spells.

SB 10.55.17 — Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.

SB 10.55.18 — Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.

SB 10.55.19 — Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.

SB 10.55.20 — As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.

SB 10.55.21 — Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.

SB 10.55.22 — Harassed by this rain of weapons, Lord Raukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created from the mode of goodness and which could defeat all other mystic power.

SB 10.55.23 — The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Uragas and Rākṣasas, but Lord Kārṣṇi, Pradyumna, struck them all down.

SB 10.55.24 — Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

SB 10.55.25 — As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.

SB 10.55.26 — O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.

SB 10.55.27-28 — The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.

SB 10.55.29 — Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.

SB 10.55.30 — Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.

SB 10.55.31 — [Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?

SB 10.55.32 — If my lost son, who was kidnapped from the maternity room, were still alive somewhere, He would be of the same age and appearance as this young man.

SB 10.55.33 — But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?

SB 10.55.34 — Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering.

SB 10.55.35 — As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.

SB 10.55.36 — Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.

SB 10.55.37 — When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.

SB 10.55.38 — Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.

SB 10.55.39 — Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, "Ah, providence has allowed this child to return as if from death!"

SB 10.55.40 — It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?

SB 10.56: The Syamantaka Jewel

SB 10.56.1 — Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājit tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.

SB 10.56.2 — Mahārāja Parīkṣit inquired: O brāhmaṇa, what did King Satrājit do to offend Lord Kṛṣṇa? Where did he get the Syamantaka jewel, and why did he give his daughter to the Supreme Lord?

SB 10.56.3 — Śukadeva Gosvāmī said: Sūrya, the sun-god, felt great affection for his devotee Satrājit. Acting as his greatest friend, the demigod gave him the jewel called Syamantaka as a token of his satisfaction.

SB 10.56.4 — Wearing the jewel on his neck, Satrājit entered Dvārakā. He shone as brightly as the sun itself, O King, and thus he went unrecognized because of the jewel's effulgence.

SB 10.56.5 — As the people looked at Satrājit from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who was at that time playing at dice.

SB 10.56.6 — [The residents of Dvārakā said:] Obeisances unto You, O Nārāyaṇa, O holder of the conch, disc and club, O lotus-eyed Dāmodara, O Govinda, O cherished descendant of Yadu!

SB 10.56.7 — Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.

SB 10.56.8 — The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.

SB 10.56.9 — Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, "This is not the sun-god, Ravi, but rather Satrājit, who is glowing because of his jewel."

SB 10.56.10 — King Satrājit entered his opulent home, festively executing auspicious rituals. He had qualified brāhmaṇas install the Syamantaka jewel in the house's temple room.

SB 10.56.11 — Each day the gem would produce eight bhāras of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine or untimely death, and also of evils like snake bites, mental and physical disorders and the presence of deceitful persons.

SB 10.56.12 — On one occasion Lord Kṛṣṇa requested Satrājit to give the jewel to the Yadu king, Ugrasena, but Satrājit was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

SB 10.56.13 — Once Satrājit's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.

SB 10.56.14 — A lion killed Prasena and his horse and took the jewel. But when the lion entered a mountain cave he was killed by Jāmbavān, who wanted the jewel.

SB 10.56.15 — Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājit, not seeing his brother return, became deeply troubled.

SB 10.56.16 — He said, “Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck.” The general populace heard this accusation and began whispering it in one another’s ears.

SB 10.56.17 — When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His reputation. So He took some of Dvārakā’s citizens with Him and set out to retrace Prasena’s path.

SB 10.56.18 — In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Ṛkṣa [Jāmbavān].

SB 10.56.19 — The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.

SB 10.56.20 — There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child’s plaything. Determined to take it away, He approached the child.

SB 10.56.21 — The child’s nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.

SB 10.56.22 — Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.

SB 10.56.23 — The two fought furiously in single combat, each determined to win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like two hawks battling over a piece of flesh.

SB 10.56.24 — The fight went on without rest for twenty-eight days, the two opponents striking each other with their fists, which fell like the cracking blows of lightning.

SB 10.56.25 — His bulging muscles pummeled by the blows of Lord Kṛṣṇa’s fists, his strength faltering and his limbs perspiring, Jāmbavān, greatly astonished, finally spoke to the Lord.

SB 10.56.26 — [Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.

SB 10.56.27 — You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.

SB 10.56.28 — You are He who impelled the ocean to give way when His sidelong glances, slightly manifesting His anger, disturbed the crocodiles and timiṅgila fish within the watery depths. You are He who built a great bridge to establish His fame, who burned down the city of Laṅkā, and whose arrows severed the heads of Rāvaṇa, which then fell to the ground.

SB 10.56.29-30 — [Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand, which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.

SB 10.56.31 — [Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.

SB 10.56.32 — Thus addressed, Jāmbavān happily honored Lord Kṛṣṇa by offering Him his maiden daughter, Jāmbavatī, together with the jewel.

SB 10.56.33 — After Lord Śauri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.

SB 10.56.34 — When Devakī, Rukmiṇī-devī, Vasudeva and the Lord's other relatives and friends heard that He had not come out of the cave, they all lamented.

SB 10.56.35 — Cursing Satrājit, the sorrowful residents of Dvārakā approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa's return.

SB 10.56.36 — When the citizens had finished worshiping the demigoddess, she spoke to them in response, promising to grant their request. Just then Lord Kṛṣṇa, who had achieved His purpose, appeared before them in the company of His new wife, filling them with joy.

SB 10.56.37 — Seeing Lord Hṛṣīkeśa return as if from death, accompanied by His new wife and wearing the Syamantaka jewel on His neck, all the people were roused to jubilation.

SB 10.56.38 — Lord Kṛṣṇa summoned Satrājit to the royal assembly. There, in the presence of King Ugrasena, Kṛṣṇa announced the recovery of the jewel and then formally presented it to Satrājit.

SB 10.56.39 — Hanging his head in great shame, Satrājit took the gem and returned home, all the while feeling remorse for his sinful behavior.

SB 10.56.40-42 — Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājit thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord, together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him."

SB 10.56.43 — Having thus intelligently made up his mind, King Satrājit personally arranged to present Lord Kṛṣṇa with his fair daughter and the Syamantaka jewel.

SB 10.56.44 — The Lord married Satyabhāmā in proper religious fashion. Possessed of excellent behavior, along with beauty, broad-mindedness and all other good qualities, she had been sought by many men.

SB 10.56.45 — The Supreme Personality of Godhead told Satrājit: We do not care to take this jewel back, O King. You are the sun-god's devotee, so let it stay in your possession. Thus We will also enjoy its benefits.

SB 10.57: Satrājit Murdered, the Jewel Returned

SB 10.57.1 — Śrī Bādarāyaṇi said: Although Lord Govinda was fully aware of what had actually occurred, when He heard reports that the Pāṇḍavas and Queen Kuntī had burned to death, He went with Lord Balarāma to the kingdom of the Kurus to fulfill the family obligations expected of Him.

SB 10.57.2 — The two Lords met with Bhīṣma, Kṛpa, Vidura, Gāndhārī and Droṇa. Showing sorrow equal to theirs, They cried out, "Alas, how painful this is!"

SB 10.57.3 — Taking advantage of this opportunity, O King, Akrūra and Kṛtavarmā went to Śatadhanvā and said, "Why not take the Syamantaka jewel?

SB 10.57.4 — "Satrājit promised his jewellike daughter to us but then gave her to Kṛṣṇa instead, contemptuously neglecting us. So why should Satrājit not follow his brother's path?"

SB 10.57.5 — His mind thus influenced by their advice, wicked Śatadhanvā murdered Satrājit in his sleep simply out of greed. In this way the sinful Śatadhanvā shortened his own life span.

SB 10.57.6 — As the women of Satrājit's palace screamed and helplessly wept, Śatadhanvā took the jewel and left, like a butcher after he has killed some animals.

SB 10.57.7 — When Satyabhāmā saw her dead father, she was plunged into grief. Lamenting "My father, my father! Oh, I am killed!" she fell unconscious.

SB 10.57.8 — Queen Satyabhāmā put her father's corpse in a large vat of oil and went to Hastināpura, where she sorrowfully told Lord Kṛṣṇa, who was already aware of the situation, about her father's murder.

SB 10.57.9 — When Lord Kṛṣṇa and Lord Balarāma heard this news, O King, They exclaimed, "Alas! This is the greatest tragedy for Us!" Thus imitating the ways of human society, They lamented, Their eyes brimming with tears.

SB 10.57.10 — The Supreme Lord returned to His capital with His wife and elder brother. After arriving in Dvārakā, He readied Himself to kill Śatadhanvā and retrieve the jewel from him.

SB 10.57.11 — Upon learning that Lord Kṛṣṇa was preparing to kill him, Śatadhanvā was struck with fear. To save his life he approached Kṛtavarmā and begged him for help, but Kṛtavarmā replied as follows.

SB 10.57.12-13 — [Kṛtavarmā said:] I dare not offend the Supreme Lords, Kṛṣṇa and Balarāma. Indeed, how can one who troubles Them expect any good fortune? Kaṁsa and all his followers lost both their wealth and their lives because of enmity toward Them, and after battling Them seventeen times Jarāsandha was left without even a chariot.

SB 10.57.14 — His appeal refused, Śatadhanvā went to Akrūra and begged him for protection. But Akrūra similarly told him, "Who would oppose the two Personalities of Godhead if he knew Their strength?

SB 10.57.15 — "It is the Supreme Lord who creates, maintains and destroys this universe simply as His pastime. The cosmic creators cannot even understand His purpose, bewildered as they are by His illusory Māyā.

SB 10.57.16 — "As a child of seven, Kṛṣṇa uprooted an entire mountain and held it aloft as easily as a young boy picks up a mushroom.

SB 10.57.17 — “I offer my obeisances to that Supreme Personality of Godhead, Kṛṣṇa, whose every deed is amazing. He is the Supreme Soul, the unlimited source and fixed center of all existence.”

SB 10.57.18 — His appeal thus rejected by Akrūra also, Śatadhanvā placed the precious jewel in Akrūra’s care and fled on a horse that could travel one hundred yojanas [eight hundred miles].

SB 10.57.19 — My dear King, Kṛṣṇa and Balarāma mounted Kṛṣṇa’s chariot, which flew the flag of Garuḍa and was yoked with tremendously swift horses, and pursued Their elder’s murderer.

SB 10.57.20 — In a garden on the outskirts of Mithilā, the horse Śatadhanvā was riding collapsed. Terrified, he abandoned the horse and began to flee on foot, with Kṛṣṇa in angry pursuit.

SB 10.57.21 — As Śatadhanvā fled on foot, the Supreme Lord, also going on foot, cut off his head with His sharp-edged disc. The Lord then searched Śatadhanvā’s upper and lower garments for the Syamantaka jewel.

SB 10.57.22 — Not finding the jewel, Lord Kṛṣṇa went to His elder brother and said, “We have killed Śatadhanvā uselessly. The jewel isn’t here.”

SB 10.57.23 — To this Lord Balarāma replied, “Indeed, Śatadhanvā must have placed the jewel in the care of someone. You should return to Our city and find that person.

SB 10.57.24 — “I wish to visit King Videha, who is most dear to Me.” O King, having said this, Lord Balarāma, the beloved descendant of Yadu, entered the city of Mithilā.

SB 10.57.25 — The King of Mithilā immediately rose from his seat when he saw Lord Balarāma approaching. With great love the King honored the supremely worshipable Lord by offering Him elaborate worship, as stipulated by scriptural injunctions.

SB 10.57.26 — The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra’s son Duryodhana learned from Balarāma the art of fighting with a club.

SB 10.57.27 — Lord Keśava arrived in Dvārakā and described the demise of Śatadhanvā and His own failure to find the Syamantaka jewel. He spoke in a way that would please His beloved, Satyabhāmā.

SB 10.57.28 — Lord Kṛṣṇa then had the various funeral rites performed for His deceased relative, Satrājit. The Lord attended the funeral along with well-wishers of the family.

SB 10.57.29 — When Akrūra and Kṛtavarmā, who had originally incited Śatadhanvā to commit his crime, heard that he had been killed, they fled Dvārakā in terror and took up residence elsewhere.

SB 10.57.30 — In Akrūra's absence ill omens arose in Dvārakā, and the citizens began to suffer continually from physical and mental distresses, as well as from disturbances caused by higher powers and by creatures of the earth.

SB 10.57.31 — Some men proposed [that the troubles were due to Akrūra's absence], but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where the Personality of Godhead, the residence of all the sages, resides?

SB 10.57.32 — [The elders said:] Previously, when Lord Indra had withheld rain from Kāsī [Benares], the king of that city gave his daughter Gāndinī to Śvaphalka, who was then visiting him. It soon rained in the kingdom of Kāśī.

SB 10.57.33 — Wherever his equally powerful son Akrūra stays, Lord Indra will provide sufficient rain. Indeed, that place will be free of miseries and untimely deaths.

SB 10.57.34 — Hearing these words from the elders, Lord Janārdana, though aware that the absence of Akrūra was not the only cause of the evil omens, had him summoned back to Dvārakā and spoke to him.

SB 10.57.35-36 — Lord Kṛṣṇa honored Akrūra, greeted him confidentially and spoke pleasant words with him. Then the Lord, who was fully aware of Akrūra's heart by virtue of His being the knower of everything, smiled and addressed him: "O master of charity, surely the opulent Syamantaka jewel was left in your care by Śatadhanvā and is still with you. Indeed, We have known this all along.

SB 10.57.37 — "Since Satrājit had no sons, his daughter's sons should receive his inheritance. They should pay for memorial offerings of water and piṇḍa, clear their grandfather's outstanding debts and keep the remainder of the inheritance for themselves.

SB 10.57.38-39 — "Nevertheless, the jewel should remain in your care, O trustworthy Akrūra, because no one else can keep it safely. But please show the jewel just once, since My elder brother does not fully believe what I have told Him about it. In this way, O most fortunate one, you will

pacify My relatives. [Everyone knows you have the jewel, for] you are now continually performing sacrifices on altars of gold.”

SB 10.57.40 — Thus shamed by Lord Kṛṣṇa’s conciliatory words, the son of Śvaphalka brought out the jewel from where he had concealed it in his clothing and gave it to the Lord. The brilliant gem shone like the sun.

SB 10.57.41 — After the almighty Lord had shown the Syamantaka jewel to His relatives, thus dispelling the false accusations against Him, He returned it to Akrūra.

SB 10.57.42 — This narration, rich with descriptions of the prowess of Lord Śrī Viṣṇu, the Supreme Personality of Godhead, removes sinful reactions and bestows all auspiciousness. Anyone who recites, hears or remembers it will drive away his own infamy and sins and attain peace.

SB 10.58: Kṛṣṇa Marries Five Princesses

SB 10.58.1 — Śukadeva Gosvāmī said: Once, the supremely opulent Personality of Godhead went to Indraprastha to visit the Pāṇḍavas, who had again appeared in public. Accompanying the Lord were Yuyudhāna and other associates.

SB 10.58.2 — When the Pāṇḍavas saw that Lord Mukunda had arrived, those heroic sons of Pṛthā all stood up at once, like the senses responding to the return of the life air.

SB 10.58.3 — The heroes embraced Lord Acyuta, and the touch of His body freed them of sin. Looking at His affectionate, smiling face, they were overwhelmed with joy.

SB 10.58.4 — After the Lord bowed down at the feet of Yudhiṣṭhira and Bhīma and firmly embraced Arjuna, He accepted obeisances from the twin brothers, Nakula and Sahadeva.

SB 10.58.5 — Faultless Draupadī, the Pāṇḍavas’ newly married wife, slowly and somewhat timidly approached Lord Kṛṣṇa, who sat on an exalted seat, and offered Him her obeisances.

SB 10.58.6 — Sātyaki also accepted a seat of honor after receiving worship and welcome from the Pāṇḍavas, and the Lord’s other companions, being duly honored, sat down in various places.

SB 10.58.7 — The Lord then went to see His aunt, Queen Kuntī. He bowed down to her and she embraced Him, her eyes moist with great affection. Lord Kṛṣṇa inquired from her and her

daughter-in-law, Draupadī, about their welfare, and they in turn questioned Him at length about His relatives [in Dvārakā].

SB 10.58.8 — So overcome by love that her throat choked up and her eyes filled with tears, Queen Kuntī remembered the many troubles she and her sons had endured. Thus she addressed Lord Kṛṣṇa, who appears before His devotees to drive away their distress

SB 10.58.9 — [Queen Kuntī said:] My dear Kṛṣṇa, our welfare was assured only when You remembered us, Your relatives, and gave us Your protection by sending my brother to visit us.

SB 10.58.10 — For You, the well-wishing friend and Supreme Soul of the universe, there is never any illusion of "us" and "them." Yet even so, residing within the hearts of all, You eradicate the sufferings of those who remember You constantly.

SB 10.58.11 — King Yudhiṣṭhira said: O supreme controller, I do not know what pious deeds we fools have done so that we can see You, whom the masters of yogic perfection rarely see.

SB 10.58.12 — Requested by the King to stay with them, the almighty Lord remained happily in Indraprastha during the months of the rainy season, giving joy to the eyes of the city's residents.

SB 10.58.13-14 — Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals.

SB 10.58.15 — With his arrows Arjuna shot tigers, boars and buffalo in that forest, along with rurus, śarabhas, gavayas, rhinoceroses, black deer, rabbits and porcupines.

SB 10.58.16 — A crew of servants carried to King Yudhiṣṭhira the slain animals fit to be offered in sacrifice on some special occasion. Then, feeling thirsty and tired, Arjuna went to the bank of the Yamunā.

SB 10.58.17 — After the two Kṛṣṇas bathed there, they drank the river's clear water. The great warriors then saw an attractive young girl walking nearby.

SB 10.58.18 — Sent by his friend, Arjuna approached the exceptional young woman, who possessed beautiful hips, fine teeth and a lovely face, and inquired from her as follows.

SB 10.58.19 — [Arjuna said:] Who are you, O fine-waisted lady? Whose daughter are you, and where do you come from? What are you doing here? I think you must be looking for a husband. Please explain everything, O beautiful one.

SB 10.58.20 — Śrī Kālindī said: I am the daughter of the sun-god. I desire to get as my husband the most excellent and munificent Lord Viṣṇu, and to that end I am performing severe penances.

SB 10.58.21 — I will accept no husband other than Him, the abode of the goddess of fortune. May that Mukunda, the Supreme Personality, the shelter of the helpless, be pleased with me.

SB 10.58.22 — I am known as Kālindī, and I live in a mansion my father built for me within the water of the Yamunā. There I will stay until I meet Lord Acyuta.

SB 10.58.23 — [Śukadeva Gosvāmī continued:] Arjuna repeated all this to Lord Vāsudeva, who was already aware of it. The Lord then took Kālindī onto His chariot and went back to see King Yudhiṣṭhira.

SB 10.58.24 — [Describing a previous incident, Śukadeva Gosvāmī said:] Upon the request of the Pāṇḍavas, Lord Kṛṣṇa had Viśvakarmā build them a most wonderful and amazing city.

SB 10.58.25 — The Supreme Lord stayed in that city for some time to please His devotees. On one occasion, Śrī Kṛṣṇa wanted to give the Khāṇḍava forest as a gift to Agni, and so the Lord became Arjuna's charioteer.

SB 10.58.26 — Being pleased, O King, Lord Agni presented Arjuna with a bow, a set of white horses, a chariot, a pair of inexhaustible quivers, and armor that no fighter could pierce with weapons.

SB 10.58.27 — When the demon Maya was saved from the fire by his friend Arjuna, Maya presented him with an assembly hall, in which Duryodhana would later mistake water for a solid floor.

SB 10.58.28 — Then Lord Kṛṣṇa, given leave by Arjuna and other well-wishing relatives and friends, returned to Dvārakā with Sātyaki and the rest of His entourage.

SB 10.58.29 — The supremely auspicious Lord then married Kālindī on a day when the season, the lunar asterism and the configurations of the sun and other heavenly bodies were all propitious. In this way He brought the greatest pleasure to His devotees.

SB 10.58.30 — Vindya and Anuvindya, who shared the throne of Avantī, were followers of Duryodhana's. When the time came for their sister [Mitravindā] to select her husband in the svayaṁvara ceremony, they forbade her to choose Kṛṣṇa, although she was attracted to Him.

SB 10.58.31 — My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhidevī, before the eyes of the rival kings.

SB 10.58.32 — O King, Nagnajit, the very pious King of Kośala, had a lovely daughter named Satyā, or Nāgnajitī.

SB 10.58.33 — The kings who came as suitors were not allowed to marry her unless they could subdue seven sharp-horned bulls. These bulls were extremely vicious and uncontrollable, and they could not tolerate even the smell of warriors.

SB 10.58.34 — When the Supreme Personality of Godhead, the master of the Vaiṣṇavas, heard of the princess who was to be won by the conqueror of the bulls, He went to the capital of Kauśalya with a large army.

SB 10.58.35 — The King of Kośala, pleased to see Lord Kṛṣṇa, worshiped Him by rising from his throne and offering Him a seat of honor and substantial gifts. Lord Kṛṣṇa also greeted the King respectfully.

SB 10.58.36 — When the King's daughter saw that most agreeable suitor arrive, she immediately desired to have Him, the Lord of Goddess Rāma. She prayed, "May He become my husband. If I have kept my vows, may the sacred fire bring about the fulfillment of my hopes.

SB 10.58.37 — "Goddess Lakṣmī, Lord Brahma, Lord Śiva and the rulers of the various planets place the dust of His lotus feet on their heads, and to protect the codes of religion, which He has created, He assumes pastime incarnations at various times. How may that Supreme Personality of Godhead become pleased with me?"

SB 10.58.38 — King Nagnajit first worshiped the Lord properly and then addressed Him: "O Nārāyaṇa, Lord of the universe, You are full in Your own spiritual pleasure. Therefore what can this insignificant person do for You?"

SB 10.58.39 — Śukadeva Gosvāmī said: O beloved descendant of Kuru, the Supreme Lord was pleased, and after accepting a comfortable seat He smiled and addressed the King in a voice as deep as the rumbling of a cloud.

SB 10.58.40 — The Supreme Lord said: O ruler of men, learned authorities condemn begging for a person in the royal order who is executing his religious duties. Even so, desiring your friendship, I ask you for your daughter, though We offer no gifts in exchange.

SB 10.58.41 — The King said: My Lord, who could be a better husband for my daughter than You, the exclusive abode of all transcendental qualities? On Your body the goddess of fortune herself resides, never leaving You for any reason.

SB 10.58.42 — But to ascertain the proper husband for my daughter, O chief of the Sātvatas, we previously set a condition to test the prowess of her suitors.

SB 10.58.43 — These seven wild bulls are impossible to tame, O hero. They have defeated many princes, breaking their limbs.

SB 10.58.44 — If You can subdue them, O descendant of Yadu, You will certainly be the appropriate bridegroom for my daughter, O Lord of Śrī.

SB 10.58.45 — Upon hearing these terms, the Lord tightened His clothing, expanded Himself into seven forms and easily subdued the bulls.

SB 10.58.46 — Lord Śauri tied up the bulls, whose pride and strength were now broken, and pulled them with ropes just as a child playfully pulls wooden toy bulls.

SB 10.58.47 — Then King Nagnajit, pleased and astonished, presented his daughter to Lord Kṛṣṇa. The Supreme Personality of Godhead accepted this suitable bride in the proper Vedic fashion.

SB 10.58.48 — The King's wives felt the greatest ecstasy upon attaining Lord Kṛṣṇa as the dear husband of the royal princess, and a mood of great festivity arose.

SB 10.58.49 — Conchshells, horns and drums resounded, along with vocal and instrumental music and the sounds of brāhmaṇas, invoking blessings. The joyful men and women adorned themselves with fine clothing and garlands.

SB 10.58.50-51 — As the dowry, powerful King Nagnajit gave ten thousand cows, three thousand young maidservants wearing golden ornaments on their necks and bedecked in fine clothing, nine thousand elephants, a hundred times as many chariots as elephants, a hundred times as many horses as chariots, and a hundred times as many manservants as horses.

SB 10.58.52 — The King of Kośala, his heart melting with affection, had the bride and groom seated on their chariot, and then he sent them on their way surrounded by a great army.

SB 10.58.53 — When the intolerant kings who had been rival suitors heard what had happened, they tried to stop Lord Kṛṣṇa on the road as He took His bride home. But just as the bulls had broken the kings' strength before, the Yadu warriors broke it now.

SB 10.58.54 — Arjuna, wielder of the Gāṇḍīva bow, was always eager to please his friend Kṛṣṇa, and thus he drove back those opponents, who were shooting torrents of arrows at the Lord. He did this just as a lion drives away insignificant animals.

SB 10.58.55 — Lord Devakī-suta, the chief of the Yadus, then took His dowry and Satyā to Dvārakā and continued to live there happily.

SB 10.58.56 — Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.

SB 10.58.57 — Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her svayaṁvara ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

SB 10.58.58 — Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.

SB 10.59: The Killing of the Demon Naraka

SB 10.59.1 — [King Parīkṣit said:] How was Bhaumāsura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārṅgadhanvā's.

SB 10.59.2-3 — Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire.

SB 10.59.4 — With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and wind fortifications; and with His sword, the mura-pāśa cables.

SB 10.59.5 — With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.

SB 10.59.6 — The five-headed demon Mura, who slept at the bottom of the city's moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa's Pāñcajanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.

SB 10.59.7 — Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārkṣya, like an attacking snake.

SB 10.59.8 — Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.

SB 10.59.9 — Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.

SB 10.59.10 — As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable Lord, who easily sliced off his heads with His disc weapon.

SB 10.59.11 — Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.

SB 10.59.12 — Ordered by Bhaumāsura, Mura's seven sons — Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa — followed their general, Pīṭha, onto the battlefield bearing their weapons.

SB 10.59.13 — These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.

SB 10.59.14 — The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāsura, the son of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding mada from their foreheads out of excitement.

SB 10.59.15 — Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released his Śataghnī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.

SB 10.59.16 — At that moment Lord Gadāgraja shot His sharp arrows at Bhaumāsura's army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.

SB 10.59.17-19 — Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāsura alone on the battlefield to oppose Kṛṣṇa.

SB 10.59.20 — Seeing his army driven back and tormented by Garuḍa, Bhauma attacked him with his spear, which had once defeated Lord Indra's thunderbolt. But though struck by that mighty weapon, Garuḍa was not shaken. Indeed, he was like an elephant hit with a flower garland.

SB 10.59.21 — Bhauma, frustrated in all his attempts, took up his trident to kill Lord Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp cakra as the demon sat atop his elephant.

SB 10.59.22 — Fallen on the ground, Bhaumāsura's head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of "Alas, alas!" and "Well done!" arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.

SB 10.59.23 — The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.

SB 10.59.24 — O King, after bowing down to Him and then standing with joined palms, the goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.

SB 10.59.25 — Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.

SB 10.59.26 — My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

SB 10.59.27 — Obeisances unto You, the Supreme Lord Vāsudeva, Viṣṇu, the primeval person, the original seed. Obeisances unto You, the omniscient one.

SB 10.59.28 — Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.

SB 10.59.29 — Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time, the pradhāna, and the puruṣa, O Lord of the universe, yet still You are separate and distinct.

SB 10.59.30 — This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.

SB 10.59.31 — Here is the son of Bhaumāsura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.

SB 10.59.32 — Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāsura's palace, which was filled with all manner of riches.

SB 10.59.33 — There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

SB 10.59.34 — The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

SB 10.59.35 — With the thought "May providence grant that this man become my husband," each and every princess absorbed her heart in contemplation of Kṛṣṇa.

SB 10.59.36 — The Lord had the princesses arrayed in clean, spotless garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.

SB 10.59.37 — Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.

SB 10.59.38-39 — The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly pārijāta tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the pārijāta to His capital.

SB 10.59.40 — Once planted, the pārijāta tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

SB 10.59.41 — Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!

SB 10.59.42 — Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own palace.

SB 10.59.43 — The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.

SB 10.59.44 — Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances

with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

SB 10.59.45 — Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

SB 10.60: Lord Kṛṣṇa Teases Queen Rukmiṇī.

SB 10.60.1 — Śrī Bādarāyaṇi said: Once, in the company of her maidservants, Queen Rukmiṇī was personally serving her husband, the spiritual master of the universe, by fanning Him as He relaxed on her bed.

SB 10.60.2 — The unborn Personality of Godhead, the supreme controller, who creates, maintains and then devours this universe simply as His play, took birth among the Yadus to preserve His own laws.

SB 10.60.3-6 — Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As aguru incense drifted out of the window holes, my dear King, the breeze wafting the scent of the pārijāta grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

SB 10.60.7 — From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him.

SB 10.60.8 — Her hand adorned with rings, bangles and the cāmara fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the kuṅkuma from her breasts, which were covered by the end of her sari. On her hips she wore a priceless belt.

SB 10.60.9 — As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased

that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to her as follows.

SB 10.60.10 — The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength.

SB 10.60.11 — Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?

SB 10.60.12 — Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.

SB 10.60.13 — O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.

SB 10.60.14 — We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.

SB 10.60.15 — Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.

SB 10.60.16 — O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.

SB 10.60.17 — Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.

SB 10.60.18 — Kings like Śiśupāla, Śālva, Jarāsandha and Dantavakra all hate Me, O beautiful-thighed one, and so does your elder brother Rukmī.

SB 10.60.19 — It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.

SB 10.60.20 — We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.

SB 10.60.21 — Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.

SB 10.60.22 — Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.

SB 10.60.23 — With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her kuṅkuma-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.

SB 10.60.24 — Rukmiṇī's mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell to the ground like a plantain tree blown over by the wind.

SB 10.60.25 — Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.

SB 10.60.26 — The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.

SB 10.60.27-28 — Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.

SB 10.60.29 — The Supreme Lord said: O Vaidarbhī, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

SB 10.60.30 — I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

SB 10.60.31 — The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and temperamental one.

SB 10.60.32 — Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.

SB 10.60.33 — Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.

SB 10.60.34 — Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?

SB 10.60.35 — Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material senses, and indeed even Your servants reject the privilege of royal dominion, which leads to the blindness of ignorance.

SB 10.60.36 — Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.

SB 10.60.37 — You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute — Brahmā and other demigods — pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers of tribute, You are the most dear, as they are to You.

SB 10.60.38 — You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.

SB 10.60.39 — Knowing that great sages who have renounced the sannyāsī's daṇḍa proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?

SB 10.60.40 — My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.

SB 10.60.41 — Wanting Your association, the best of kings — Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others — abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?

SB 10.60.42 — The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?

SB 10.60.43 — Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

SB 10.60.44 — O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.

SB 10.60.45 — A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

SB 10.60.46 — O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.

SB 10.60.47 — Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

SB 10.60.48 — The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

SB 10.60.49 — The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.

SB 10.60.50 — Whatever benedictions you hope for in order to become free of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.

SB 10.60.51 — O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.

SB 10.60.52 — Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

SB 10.60.53 — O supreme reservoir of love, unfortunate are they who even after obtaining Me, the Lord of both liberation and material riches, hanker only for material treasures. These worldly gains can be found even in hell. Since such persons are obsessed with sense gratification, hell is a fitting place for them.

SB 10.60.54 — Fortunately, O mistress of the house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity.

SB 10.60.55 — In all My palaces I can find no other wife as loving as you, O most respectful one. When you were to be married, you disregarded all the kings who had assembled to seek your hand, and simply because you had heard authentic accounts concerning Me, you sent a brāhmaṇa to Me with your confidential message.

SB 10.60.56 — When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me.

SB 10.60.57 — When you sent the messenger with your most confidential plan and yet I delayed going to you, you began to see the whole world as void and wanted to quit your body, which could never have been given to anyone but Me. May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion.

SB 10.60.58 — Śukadeva Gosvāmī said: And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society.

SB 10.60.59 — The almighty Lord Hari, preceptor of all the worlds, similarly behaved like a conventional householder in the palaces of His other queens, performing the religious duties of a family man.

SB 10.61: Lord Balarāma Slays Rukmī

SB 10.61.1 — Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.

SB 10.61.2 — Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about Him.

SB 10.61.3 — The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord.

SB 10.61.4 — The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

SB 10.61.5 — Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy and enjoyed in many other ways.

SB 10.61.6 — Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower

garlands, dressing His hair, arranging His bed, bathing Him and presenting Him with various gifts.

SB 10.61.7 — Among Lord Kṛṣṇa's wives, each of whom had ten sons, I previously mentioned eight principal queens. I shall now recite for you the names of those eight queens' sons, headed by Pradyumna.

SB 10.61.8-9 — The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Lord Hari was less than his father.

SB 10.61.10-12 — The ten sons of Satyabhāmā were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu (the eighth), Śrībhānu and Pratibhānu. Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī. These ten, headed by Sāmba, were their father's favorites.

SB 10.61.13 — The sons of Nāgnajitī were Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the opulent Kunti.

SB 10.61.14 — Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa and Pūrṇamāsa were sons of Kālindī. Her youngest son was Somaka.

SB 10.61.15 — Mādrā's sons were Praghoṣa, Gātravān, Siṁha, Bala, Prabala, Ūrdhaga, Mahāśakti, Saha, Oja and Aparājita.

SB 10.61.16 — Mitravindā's sons were Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Unnāda, Mahāṁsa, Pāvana, Vahni and Kṣudhi.

SB 10.61.17 — Saṅgrāmajit, Bṛhatsena, Śūra, Praharaṇa, Arijit, Jaya and Subhadra were the sons of Bhadrā, together with Vāma, Āyur and Satyaka.

SB 10.61.18 — Dīptimān, Tāmratapta and others were the sons of Lord Kṛṣṇa and Rohiṇī. Lord Kṛṣṇa's son Pradyumna fathered the greatly powerful Aniruddha in the womb of Rukmavatī, the daughter of Rukmī. O King, this took place while they were living in the city of Bhojakaṭa.

SB 10.61.19 — My dear King, the sons and grandsons of Lord Kṛṣṇa's children numbered in the tens of millions. Sixteen thousand mothers gave rise to this dynasty.

SB 10.61.20 — King Parīkṣit said: How could Rukmī give his daughter to his enemy's son? After all, Rukmī had been defeated by Lord Kṛṣṇa in battle and was waiting for an opportunity to kill Him. Please explain this to me, O learned one — how these two inimical parties became united through marriage.

SB 10.61.21 — Mystic yogīs can perfectly see that which has not yet happened, as well as things in the past or present, beyond the senses, remote or blocked by physical obstacles.

SB 10.61.22 — Śrī Śukadeva Gosvāmī said: At her svayaṁvara ceremony, Rukmavatī herself chose Pradyumna, who was the re-embodiment of Cupid. Then, although He fought alone on a single chariot, Pradyumna defeated the assembled kings in battle and took her away.

SB 10.61.23 — Though Rukmī always remembered his enmity toward Lord Kṛṣṇa, who had insulted him, in order to please his sister he sanctioned his daughter's marriage to his nephew.

SB 10.61.24 — O King, Balī, the son of Kṛtavarmā, married Rukmiṇī's young daughter, large-eyed Cārumatī.

SB 10.61.25 — Rukmī gave his granddaughter Rocanā to his daughter's son, Aniruddha, despite Rukmī's relentless feud with Lord Hari. Although Rukmī considered this marriage irreligious, he wanted to please his sister, bound as he was by the ropes of affection.

SB 10.61.26 — On the joyous occasion of that marriage, O King, Queen Rukmiṇī, Lord Balarāma, Lord Kṛṣṇa and several of the Lord's sons, headed by Sāmba and Pradyumna, went to the city of Bhojakaṭa.

SB 10.61.27-28 — After the wedding, a group of arrogant kings headed by the King of Kaliṅga told Rukmī, "You should defeat Balarāma at dice. He's not expert at dice, O King, but still He's quite addicted to it." Thus advised, Rukmī challenged Balarāma and began a gambling match with Him.

SB 10.61.29 — In that match Lord Balarāma first accepted a wager of one hundred coins, then one thousand, then ten thousand. Rukmī won this first round, and the King of Kaliṅga laughed loudly at Lord Balarāma, showing all his teeth. Lord Balarāma could not tolerate this.

SB 10.61.30 — Next Rukmī accepted a bet of one hundred thousand coins, which Lord Balarāma won. But Rukmī tried to cheat, declaring "I'm the winner!"

SB 10.61.31 — Shaking with anger like the ocean on the full-moon day, handsome Lord Balarāma, His naturally reddish eyes even redder in His fury, accepted a wager of one hundred million gold coins.

SB 10.61.32 — Lord Balarāma fairly won this wager also, but Rukmī again resorted to cheating and declared, "I have won! Let these witnesses here say what they saw."

SB 10.61.33 — Just then a voice from the sky declared, "Balarāma has fairly won this wager. Rukmī is surely lying."

SB 10.61.34 — Urged on by the wicked kings, Rukmī ignored the divine voice. In fact destiny itself was urging Rukmī on, and thus he ridiculed Lord Balarāma as follows.

SB 10.61.35 — [Rukmī said:] You cowherds who wander about the forests know nothing about dice. Playing with dice and sporting with arrows are only for kings, not for the likes of You.

SB 10.61.36 — Thus insulted by Rukmī and ridiculed by the kings, Lord Balarāma was provoked to anger. In the midst of the auspicious wedding assembly, He raised His club and struck Rukmī dead.

SB 10.61.37 — The King of Kaliṅga, who had laughed at Lord Balarāma and shown his teeth, tried to run away, but the furious Lord quickly seized him on his tenth step and knocked out all his teeth.

SB 10.61.38 — Tormented by Lord Balarāma's club, the other kings fled in fear, their arms, thighs and heads broken and their bodies drenched in blood.

SB 10.61.39 — When His brother-in-law Rukmī was slain, Lord Kṛṣṇa neither applauded nor protested, O King, for He feared jeopardizing His affectionate ties with either Rukmiṇī or Balarāma.

SB 10.61.40 — Then the descendants of Daśārha, headed by Lord Balarāma, seated Aniruddha and His bride on a fine chariot and set off from Bhojakaṭa for Dvārakā. Having taken shelter of Lord Madhusūdana, they had fulfilled all their purposes.

SB 10.62: The Meeting of Ūṣā and Aniruddha

SB 10.62.1 — King Parīkṣit said: The best of the Yadus married Bāṇāsura's daughter, Ūṣā, and as a result a great, fearsome battle occurred between Lord Hari and Lord Śaṅkara. Please explain everything about this incident, O most powerful of mystics.

SB 10.62.2 — Śukadeva Gosvāmī said: Bāṇa was the oldest of the hundred sons fathered by the great saint Bali Mahārāja, who gave the whole earth in charity to Lord Hari when He appeared as Vāmanadeva. Bāṇāsura, born from Bali's semen, became a great devotee of Lord Śiva. His behavior was always respectable, and he was generous, intelligent, truthful and firm in his vows. The beautiful city of Śoṇitapura was under his dominion. Because Lord Śiva had favored him, the very demigods waited on Bāṇāsura like menial servants. Once, when Śiva was dancing his tāṇḍava-nṛtya, Bāṇa especially satisfied the lord by playing a musical accompaniment with his one thousand arms.

SB 10.62.3 — The lord and master of all created beings, the compassionate refuge of his devotees, gladdened Bāṇāsura by offering him the benediction of his choice. Bāṇa chose to have him, Lord Śiva, as the guardian of his city.

SB 10.62.4 — Bāṇāsura was intoxicated with his strength. One day, when Lord Śiva was standing beside him, Bāṇāsura touched the lord's lotus feet with his helmet, which shone like the sun, and spoke to him as follows.

SB 10.62.5 — [Bāṇāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that fulfills the desires of those whose desires are unfulfilled.

SB 10.62.6 — These one thousand arms you bestowed upon me have become merely a heavy burden. Besides you, I find no one in the three worlds worthy to fight.

SB 10.62.7 — Eager to fight with the elephants who rule the directions, O primeval lord, I went forth, pulverizing mountains with my arms, which were itching for battle. But even those great elephants fled in fear.

SB 10.62.8 — Hearing this, Lord Śiva became angry and replied, "Your flag will be broken, fool, when you have done battle with one who is my equal. That fight will vanquish your conceit."

SB 10.62.9 — Thus advised, unintelligent Bāṇāsura was delighted. The fool then went home, O King, to wait for that which Lord Giriśa had predicted: the destruction of his prowess.

SB 10.62.10 — In a dream Bāṇa's daughter, the maiden Ūṣā, had an amorous encounter with the son of Pradyumna, though she had never before seen or heard of her lover.

SB 10.62.11 — Losing sight of Him in her dream, Ūṣā suddenly sat up in the midst of her girlfriends, crying out "Where are You, my lover?" She was greatly disturbed and embarrassed.

SB 10.62.12 — Bāṇāsura had a minister named Kumbhāṇḍa, whose daughter was Citralekhā. A companion of Ūṣā's, she was filled with curiosity, and thus she inquired from her friend.

SB 10.62.13 — [Citralekhā said:] Who are you searching for, O fine-browed one? What is this hankering you're feeling? Until now, O princess, I haven't seen any man take your hand in marriage.

SB 10.62.14 — [Ūṣā said:] In my dream I saw a certain man who had a darkblue complexion, lotus eyes, yellow garments and mighty arms. He was the kind who touches women's hearts.

SB 10.62.15 — It is that lover I search for. After making me drink the honey of His lips, He has gone elsewhere, and thus He has thrown me, hankering fervently for Him, into the ocean of distress.

SB 10.62.16 — Citralekhā said: I will remove your distress. If He is to be found anywhere in the three worlds, I will bring this future husband of yours who has stolen your heart. Please show me who He is.

SB 10.62.17 — Saying this, Citralekhā proceeded to draw accurate pictures of various demigods, Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādharas, Yakṣas and humans.

SB 10.62.18-19 — O King, among the humans, Citralekhā drew pictures of the Vṛṣṇis, including Śūrasena, Ānakadundubhi, Balarāma and Kṛṣṇa. When Ūṣā saw the picture of Pradyumna she became bashful, and when she saw Aniruddha's picture she bent her head down in embarrassment. Smiling, she exclaimed, "He's the one! It's Him!"

SB 10.62.20 — Citralekhā, endowed with mystic powers, recognized Him as Kṛṣṇa's grandson [Aniruddha]. My dear King, she then traveled by the mystic skyway to Dvārakā, the city under Lord Kṛṣṇa's protection.

SB 10.62.21 — There she found Pradyumna's son Aniruddha sleeping upon a fine bed. With her yogic power she took Him away to Śoṇitapura, where she presented her girlfriend Ūṣā with her beloved.

SB 10.62.22 — When Ūṣā beheld Him, the most beautiful of men, her face lit up with joy. She took the son of Pradyumna to her private quarters, which men were forbidden even to see, and there enjoyed with Him.

SB 10.62.23-24 — Ūṣā worshiped Aniruddha with faithful service, offering Him priceless garments, along with garlands, fragrances, incense, lamps, sitting places and so on. She also offered Him beverages, all types of food, and sweet words. As He thus remained hidden in the young ladies' quarters, Aniruddha did not notice the passing of the days, for His senses were captivated by Ūṣā, whose affection for Him ever increased.

SB 10.62.25-26 — The female guards eventually noticed unmistakable symptoms of romantic involvement in Ūṣā, who, having broken her maiden vow, was being enjoyed by the Yadu hero and showing signs of conjugal happiness. The guards went to Bāṇāsura and told him, "O King, we have detected in your daughter the kind of improper behavior that spoils the reputation of a young girl's family.

SB 10.62.27 — "We have been carefully watching over her, never leaving our posts, O master, so we cannot understand how this maiden, whom no man can even see, has been corrupted within the palace."

SB 10.62.28 — Very agitated to hear of his daughter's corruption, Bāṇāsura rushed at once to the maidens' quarters. There he saw the pride of the Yadus, Aniruddha.

SB 10.62.29-30 — Bāṇāsura saw before him Cupid's own son, possessed of unrivaled beauty, with dark-blue complexion, yellow garments, lotus eyes and formidable arms. His face was adorned with effulgent earrings and hair, and also with smiling glances. As He sat opposite His most auspicious lover, playing with her at dice, there hung between His arms a garland of spring jasmines that had been smeared with kuṅkuma powder from her breasts when He had embraced her. Bāṇāsura was astonished to see all this.

SB 10.62.31 — Seeing Bāṇāsura enter with many armed guards, Aniruddha raised His iron club and stood resolute, ready to strike anyone who attacked Him. He resembled death personified holding his rod of punishment.

SB 10.62.32 — As the guards converged on Him from all sides, trying to capture Him, Aniruddha struck them just as the leader of a pack of boars strikes back at dogs. Hit by His blows, the guards fled the palace, running for their lives with shattered heads, thighs and arms.

SB 10.62.33 — But even as Aniruddha was striking down the army of Bāṇa, that powerful son of Bali angrily caught Him with the mystic nāga-pāśa ropes. When Ūṣā heard of Aniruddha's capture, she was overwhelmed with grief and depression; her eyes filled with tears, and she wept.

SB 10.63: Lord Kṛṣṇa Fights with Bāṇāsura

SB 10.63.1 — Śukadeva Gosvāmī said: O descendant of Bharata, the relatives of Aniruddha, not seeing Him return, continued to lament as the four rainy months passed.

SB 10.63.2 — After hearing from Nārada the news of Aniruddha's deeds and His capture, the Vṛṣṇis, who worshiped Lord Kṛṣṇa as their personal Deity, went to Śoṇitapura.

SB 10.63.3-4 — With Lord Balarāma and Lord Kṛṣṇa in the lead, the chiefs of the Sātvata clan — Pradyumna, Sātyaki, Gada, Sāmba, Sāraṇa, Nanda, Upananda, Bhadra and others — converged with an army of twelve divisions and laid siege to Bāṇasura's capital, completely surrounding the city on all sides.

SB 10.63.5 — Bāṇāsura became filled with anger upon seeing them destroy his city's suburban gardens, ramparts, watchtowers and gateways, and thus he went out to confront them with an army of equal size.

SB 10.63.6 — Lord Rudra, accompanied by his son Kārtikeya and the Pramathas, came riding on Nandi, his bull carrier, to fight Balarāma and Kṛṣṇa on Bāṇa's behalf.

SB 10.63.7 — A most astonishing, tumultuous and hair-raising battle then commenced, with Lord Kṛṣṇa matched against Lord Śaṅkara, and Pradyumna against Kārtikeya.

SB 10.63.8 — Lord Balarāma fought with Kumbhāṇḍa and Kūpakarṇa, Sāmba with Bāṇa's son, and Sātyaki with Bāṇa.

SB 10.63.9 — Brahmā and the other ruling demigods, along with Siddhas, Cāraṇas and great sages, as well as Gandharvas, Apsarās and Yakṣas, all came in their celestial airplanes to watch.

SB 10.63.10-11 — With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Śiva — Bhūtas, Pramathas, Guhyakas, Ḍākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas and Brahma-rākṣasas.

SB 10.63.12 — Lord Śiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons.

SB 10.63.13 — Lord Kṛṣṇa counteracted a brahmāstra with another brahmāstra, a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Śiva's personal pāśupatāstra weapon with His own personal weapon, the nārāyaṇāstra.

SB 10.63.14 — After bewildering Lord Śiva by making him yawn with a yawning weapon, Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and arrows.

SB 10.63.15 — Lord Kārtikeya was distressed by the flood of Pradyumna's arrows raining down from all sides, and thus he fled the battlefield on his peacock as blood poured from his limbs.

SB 10.63.16 — Kumbhāṇḍa and Kūpakarṇa, tormented by Lord Balarāma's club, fell down dead. When the soldiers of these two demons saw that their leaders had been killed, they scattered in all directions.

SB 10.63.17 — Bāṇāsura was furious to see his entire military force being torn apart. Leaving his fight with Sātyaki, he charged across the battlefield on his chariot and attacked Lord Kṛṣṇa.

SB 10.63.18 — Excited to a frenzy by the fighting, Bāṇa simultaneously pulled taut all the strings of his five hundred bows and fixed two arrows on each string.

SB 10.63.19 — Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.

SB 10.63.20 — Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.

SB 10.63.21 — Lord Gadāgraja turned His face away to avoid seeing the naked woman, and Bāṇāsura — deprived of his chariot, his bow shattered — took the opportunity to flee into his city.

SB 10.63.22 — After Lord Śiva's followers had been driven away, the Śiva-jvara, who had three heads and three feet, pressed forward to attack Lord Kṛṣṇa. As the Śiva-jvara approached, he seemed to burn everything in the ten directions.

SB 10.63.23 — Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.

SB 10.63.24 — The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.

SB 10.63.25 — The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas indirectly refer.

SB 10.63.26 — Time; fate; karma; the jīva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being's subtle body — all this constitutes your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā.

SB 10.63.27 — With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence. Indeed, your present incarnation is meant to relieve the earth's burden.

SB 10.63.28 — I am tortured by the fierce power of Your terrible fever weapon, which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.

SB 10.63.29 — The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.

SB 10.63.30 — Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.

SB 10.63.31 — Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.

SB 10.63.32 — As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakra to cut off Bāṇāsura's arms as if they were tree branches.

SB 10.63.33 — Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakrāyudha [Kṛṣṇa] and spoke to Him as follows.

SB 10.63.34 — Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.

SB 10.63.35-36 — The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original puruṣa, creator of the worlds.

SB 10.63.37 — Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.

SB 10.63.38 — You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate controller. You are nonetheless perceived in terms of the transformations of matter effected by Your illusory energy — transformations You sanction so that the various material qualities can fully manifest.

SB 10.63.39 — O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along with the living entities who possess them.

SB 10.63.40 — Their intelligence bewildered by Your māyā, fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.

SB 10.63.41 — One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.

SB 10.63.42 — That mortal who rejects You — his true Self, dearmost friend, and Lord — for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.

SB 10.63.43 — I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearmost Self and Lord.

SB 10.63.44 — Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

SB 10.63.45 — This Bāṇāsura is my dear and faithful follower, and I have awarded him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahlāda, the lord of the demons.

SB 10.63.46 — The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion.

SB 10.63.47 — I will not kill this demonic son of Vairocani, for I gave Prahlāda Mahārāja the benediction that I would not kill any of his descendants.

SB 10.63.48 — It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth.

SB 10.63.49 — This demon, who still has four arms, will be immune to old age and death, and he will serve as one of your principal attendants. Thus he will have nothing to fear on any account.

SB 10.63.50 — Thus attaining freedom from fear, Bāṇāsura offered obeisances to Lord Kṛṣṇa by touching his head to the ground. Bāṇa then seated Aniruddha and His bride on their chariot and brought them before the Lord.

SB 10.63.51 — At the front of the party Lord Kṛṣṇa then placed Aniruddha and His bride, both beautifully adorned with fine clothes and ornaments, and surrounded them with a full military division. Thus Lord Kṛṣṇa took His leave of Lord Śiva and departed.

SB 10.63.52 — The Lord then entered His capital. The city was lavishly decorated with flags and victory arches, and its avenues and crossways were all sprinkled with water. As conchshells, ānakas and dundubhi drums resounded, the Lord's relatives, the brāhmaṇas and the general populace all came forward to greet Him respectfully.

SB 10.63.53 — Whoever rises early in the morning and remembers Lord Kṛṣṇa's victory in His battle with Lord Śiva will never experience defeat.

SB 10.64: The Deliverance of King Nṛga

SB 10.64.1 — Śrī Bādarāyaṇi said: O King, one day Sāmba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.

SB 10.64.2 — After playing for a long time, they became thirsty. As they searched for water, they looked inside a dry well and saw a peculiar creature.

SB 10.64.3 — The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.

SB 10.64.4 — They caught on to the trapped lizard with leather thongs and then with woven ropes, but still they could not lift it out. So they went to Lord Kṛṣṇa and excitedly told Him about the creature.

SB 10.64.5 — The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.

SB 10.64.6 — Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.

SB 10.64.7 — Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: "Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.

SB 10.64.8 — "By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself — if, that is, you think this the proper time and place to tell us."

SB 10.64.9 — Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

SB 10.64.10 — King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.

SB 10.64.11 — What could possibly be unknown to You, O master? With vision undisturbed by time, You witness the minds of all living beings. Nevertheless, on Your order I will speak.

SB 10.64.12 — I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.

SB 10.64.13 — Young, brown, milk-laden cows, who were well-behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and garlands — such were the cows, along with their calves, that I gave in charity.

SB 10.64.14-15 — I first honored the brāhmaṇas who were recipients of my charity by decorating them with fine ornaments. Those most exalted brāhmaṇas, whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.

SB 10.64.16 — Once a cow belonging to a certain first-class brāhmaṇa wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different brāhmaṇa.

SB 10.64.17 — When the cow's first owner saw her being led away, he said, "She is mine!" The second brāhmaṇa, who had accepted her as a gift, replied, "No, she's mine! Nṛga gave her to me."

SB 10.64.18 — As the two brāhmaṇas argued, each trying to fulfill his own purpose, they came to me. One of them said, "You gave me this cow," and the other said, "But you stole her from me." Hearing this, I was bewildered.

SB 10.64.19-20 — Finding myself in a terrible dilemma concerning my duty in the situation, I humbly entreated both the brāhmaṇas: "I will give one hundred thousand of the best cows in exchange for this one. Please give her back to me. Your good selves should be merciful to me, your servant. I did not know what I was doing. Please save me from this difficult situation, or I'll surely fall into a filthy hell."

SB 10.64.21 — The present owner of the cow said, "I don't want anything in exchange for this cow, O King," and went away. The other brāhmaṇa declared, "I don't want even ten thousand more cows [than you are offering]," and he too went away.

SB 10.64.22 — O Lord of lords, O master of the universe, the agents of Yamarāja, taking advantage of the opportunity thus created, later carried me to his abode. There Yamarāja himself questioned me.

SB 10.64.23 — [Yamarāja said:] My dear King, do you wish to experience the results of your sins first, or those of your piety? Indeed, I see no end to the dutiful charity you have performed, or to your consequent enjoyment in the radiant heavenly planets.

SB 10.64.24 — I replied, "First, my lord, let me suffer my sinful reactions," and Yamarāja said, "Then fall!" At once I fell, and while falling I saw myself becoming a lizard, O master.

SB 10.64.25 — O Keśava, as Your servant I was devoted to the brāhmaṇas and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten [my past life].

SB 10.64.26 — O almighty one, how is it that my eyes see You here before me? You are the Supreme Soul, whom the greatest masters of mystic yoga can meditate upon within their pure hearts only by employing the spiritual eye of the Vedas. Then how, O transcendental Lord, are You directly visible to me, since my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see You.

SB 10.64.27-28 — O Devadeva, Jagannātha, Govinda, Puruṣottama, Nārāyaṇa, Hṛṣīkeśa, Puṇyaśloka, Acyuta, Avyaya! O Kṛṣṇa, please permit me to depart for the world of the demigods. Wherever I live, O master, may my mind always take shelter of Your feet.

SB 10.64.29 — I offer my repeated obeisances unto You, Kṛṣṇa, the son of Vasudeva. You are the source of all beings, the Supreme Absolute Truth, the possessor of unlimited potencies, the master of all spiritual disciplines.

SB 10.64.30 — Having spoken thus, Mahārāja Nṛga circumambulated Lord Kṛṣṇa and touched his crown to the Lord's feet. Granted permission to depart, King Nṛga then boarded a wonderful celestial airplane as all the people present looked on.

SB 10.64.31 — The Supreme Personality of Godhead — Lord Kṛṣṇa, the son of Devakī — who is especially devoted to the brāhmaṇas and who embodies the essence of religion, then spoke to His personal associates and thus instructed the royal class in general.

SB 10.64.32 — [Lord Kṛṣṇa said:] How indigestible is the property of a brāhmaṇa, even when enjoyed just slightly and by one more potent than fire! What then to speak of kings who try to enjoy it, presuming themselves lords.

SB 10.64.33 — I do not consider hālāhala to be real poison, because it has an antidote. But a brāhmaṇa's property, when stolen, can truly be called poison, for it has no antidote in this world.

SB 10.64.34 — Poison kills only the person who ingests it, and an ordinary fire may be extinguished with water. But the fire generated from the kindling wood of a brāhmaṇa's property burns the thief's entire family down to the root.

SB 10.64.35 — If a person enjoys a brāhmaṇa's property without receiving due permission, that property destroys three generations of his family. But if he takes it by force or gets the government or other outsiders to help him usurp it, then ten generations of his ancestors and ten generations of his descendants are all destroyed.

SB 10.64.36 — Members of the royal order, blinded by royal opulence, fail to foresee their own downfall. Childishly hankering to enjoy a brāhmaṇa's property, they are actually hankering to go to hell.

SB 10.64.37-38 — For as many years as there are particles of dust touched by the tears of generous brāhmaṇas who have dependent families and whose property is stolen, uncontrolled kings who usurp a brāhmaṇa's property are cooked, along with their royal families, in the hell known as Kumbhīpāka.

SB 10.64.39 — Whether it be his own gift or someone else's, a person who steals a brāhmaṇa's property will take birth as a worm in feces for sixty thousand years.

SB 10.64.40 — I do not desire brāhmaṇas' wealth. Those who lust after it become short-lived and are defeated. They lose their kingdoms and become snakes, who trouble others.

SB 10.64.41 — My dear followers, never treat a learned brāhmaṇa harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances.

SB 10.64.42 — Just us I always carefully bow down to brāhmaṇas, so all of you should likewise bow down to them. I will punish anyone who acts otherwise.

SB 10.64.43 — When a brāhmaṇa's property is stolen, even unknowingly, it certainly causes the person who takes it to fall down, just as the brāhmaṇa's cow did to Nṛga.

SB 10.64.44 — Having thus instructed the residents of Dvārakā, Lord Mukunda, purifier of all the worlds, entered His palace.

SB 10.65: Lord Balarāma Visits Vṛndāvana

SB 10.65.1 — Śukadeva Gosvāmī said: O best of the Kurus, once Lord Balarāma, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.

SB 10.65.2 — Having long suffered the anxiety of separation, the cowherd men and their wives embraced Lord Balarāma. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers.

SB 10.65.3 — [Nanda and Yaśodā prayed,] "O descendant of Daśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us." Saying this, they raised Śrī Balarāma onto their laps, embraced Him and moistened Him with tears from their eyes.

SB 10.65.4-6 — Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes and so on, dealing personally with each one according to age, degree of friendship, and family relationship. Then, after resting, the Lord accepted a comfortable seat, and they all gathered around Him. With voices faltering out of love for Him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones [in Dvārakā], and Balarāma in turn asked about the cowherds' welfare.

SB 10.65.7 — [The cowherds said:] O Rāma, are all our relatives doing well? And Rāma, do all of you, with your wives and children, still remember us?

SB 10.65.8 — It is our great fortune that sinful Kaṁsa has been killed and our dear relatives have been freed. And it is also our good fortune that our relatives have killed and defeated their enemies and found complete security in a great fortress.

SB 10.65.9 — [Śukadeva Gosvāmī continued:] Honored to have the personal audience of Lord Balarāma, the young gopīs smiled and asked Him, "Is Kṛṣṇa, the darling of the city women, living happily?

SB 10.65.10 — "Does He remember His family members, especially His father and mother? Do you think He will ever come back even once to see His mother? And does mighty-armed Kṛṣṇa remember the service we always did for Him?

SB 10.65.11-12 — "For Kṛṣṇa's sake, O descendant of Dāśārha, we abandoned our mothers, fathers, brothers, husbands, children and sisters, even though these family relations are difficult to give up. But now, O Lord, that same Kṛṣṇa has suddenly abandoned us and gone away, breaking off all affectionate ties with us. And yet how could any woman fail to trust His promises?

SB 10.65.13 — "How can intelligent city women possibly trust the words of one whose heart is so unsteady and who is so ungrateful? They must believe Him because He speaks so wonderfully, and also because His beautiful smiling glances arouse their lust.

SB 10.65.14 — "Why bother talking about Him, dear gopī? Please talk of something else. If He passes His time without us, then we shall similarly pass ours [without Him]."

SB 10.65.15 — While speaking these words, the young cowherd women remembered Lord Śauri's laughter, His pleasing conversations with them, His attractive glances, His style of walking and His loving embraces. Thus they began to cry.

SB 10.65.16 — The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the gopīs by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the gopīs' hearts.

SB 10.65.17 — Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

SB 10.65.18 — In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

SB 10.65.19 — Sent by the demigod Varuṇa, the divine vāruṇī liquor flowed from a tree hollow and made the entire forest even more fragrant with its sweet aroma.

SB 10.65.20 — The wind carried to Balarāma the fragrance of that flood of sweet liquor, and when He smelled it He went [to the tree]. There He and His female companions drank.

SB 10.65.21 — As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants.

SB 10.65.22 — At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

SB 10.65.23 — As His deeds were sung, Lord Halāyudha wandered as if inebriated among the various forests with His girlfriends. His eyes rolled from the effects of the liquor.

SB 10.65.24-25 — Intoxicated with joy, Lord Balarāma sported flower garlands, including the famous Vaijayantī. He wore a single earring, and beads of perspiration decorated His smiling lotus face like snowflakes. The Lord then summoned the Yamunā River so that He could play in her waters, but she disregarded His command, thinking He was drunk. This angered Balarāma, and He began dragging the river with the tip of His plow.

SB 10.65.26 — [Lord Balarāma said:] O sinful one disrespecting Me, you do not come when I call you but rather move only by your own whim. Therefore with the tip of My plow I shall bring you here in a hundred streams!

SB 10.65.27 — [Śukadeva Gosvāmī continued:] Thus scolded by the Lord, O King, the frightened river-goddess Yamunā came and fell at the feet of Śrī Balarāma, the beloved descendant of Yadu. Trembling, she spoke to Him the following words.

SB 10.65.28 — [Goddess Yamunā said:] Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.

SB 10.65.29 — My Lord, please release me. O soul of the universe, I didn't understand Your position as the Supreme Godhead, but now I have surrendered unto You, and You are always kind to Your devotees.

SB 10.65.30 — [Śukadeva Gosvāmī continued:] Thereupon Lord Balarāma released the Yamunā and, like the king of the elephants with his entourage of she-elephants, entered the river's water with His female companions.

SB 10.65.31 — The Lord played in the water to His full satisfaction, and when He came out Goddess Kānti presented Him with blue garments, precious ornaments and a brilliant necklace.

SB 10.65.32 — Lord Balarāma dressed Himself in the blue garments and put on the gold necklace. Anointed with fragrances and beautifully adorned, He appeared as resplendent as Indra's royal elephant.

SB 10.65.33 — Even today, O King, one can see how the Yamunā flows through the many channels created when it was dragged by the unlimitedly powerful Lord Balarāma. Thus she demonstrates His prowess.

SB 10.65.34 — Thus for Lord Balarāma all the nights passed like a single night as He enjoyed in Vraja, His mind enchanted by the exquisite charm and beauty of Vraja's young ladies.

SB 10.66: Pauṇḍraka, the False Vāsudeva

SB 10.66.1 — Śukadeva Gosvāmī said: O King, while Lord Balarāma was away visiting Nanda's village of Vraja, the ruler of Karūṣa, foolishly thinking "I am the Supreme Lord, Vāsudeva," sent a messenger to Lord Kṛṣṇa.

SB 10.66.2 — Pauṇḍraka was emboldened by the flattery of childish men, who told him, "You are Vāsudeva, the Supreme Lord and master of the universe, who have now descended to the earth." Thus he imagined himself to be the infallible Personality of Godhead.

SB 10.66.3 — Thus slow-witted King Pauṇḍraka sent a messenger to the inscrutable Lord Kṛṣṇa at Dvārakā. Pauṇḍraka was acting just like an unintelligent child whom other children are pretending is a king.

SB 10.66.4 — Arriving in Dvārakā, the messenger found lotus-eyed Kṛṣṇa in His royal assembly and relayed the King's message to that almighty Lord.

SB 10.66.5 — [On Pauṇḍraka's behalf, the messenger said:] I am the one and only Lord Vāsudeva, and there is no other. It is I who have descended to this world to show mercy to the living beings. Therefore give up Your false name.

SB 10.66.6 — O Sātvata, give up my personal symbols, which out of foolishness You now carry, and come to me for shelter. If You do not, then You must give me battle.

SB 10.66.7 — Śukadeva Gosvāmī said: King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Pauṇḍraka.

SB 10.66.8 — The Personality of Godhead, after enjoying the jokes of the assembly, told the messenger [to relay a message to his master:] "You fool, I will indeed let loose the weapons you boast of in this way.

SB 10.66.9 — "When you lie dead, O fool, your face covered by vultures, herons and vaṭa birds, you will become the shelter of dogs."

SB 10.66.10 — When the Lord had thus spoken, the messenger conveyed His insulting reply to his master in its entirety. Lord Kṛṣṇa then mounted His chariot and went to the vicinity of Kāśī.

SB 10.66.11 — Upon observing Lord Kṛṣṇa's preparations for battle, the mighty warrior Pauṇḍraka quickly went out of the city with two full military divisions.

SB 10.66.12-14 — Pauṇḍraka's friend, the King of Kāśī, followed behind, O King, leading the rear guard with three akṣauhiṇī divisions. Lord Kṛṣṇa saw that Pauṇḍraka was carrying the Lord's own insignia, such as the conchshell, disc, sword and club, and also an imitation Śārṅga bow and Śrīvatsa mark. He wore a mock Kaustubha gem, was decorated with a garland of forest flowers and was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and he wore a valuable crown and gleaming, shark-shaped earrings.

SB 10.66.15 — Lord Hari laughed heartily when He saw how the King had dressed up in exact imitation of His own appearance, just like an actor onstage.

SB 10.66.16 — The enemies of Lord Hari attacked Him with tridents, clubs, bludgeons, pikes, ṛṣtis, barbed darts, lances, swords, axes and arrows.

SB 10.66.17 — But Lord Kṛṣṇa fiercely struck back at the army of Pauṇḍraka and Kāśirāja, which consisted of elephants, chariots, cavalry and infantry. The Lord tormented His enemies with His club, sword, Sudarśana disc and arrows, just as the fire of annihilation torments the various kinds of creatures at the end of a cosmic age.

SB 10.66.18 — The battlefield, strewn with the dismembered chariots, horses, elephants, humans, mules and camels that had been cut to pieces by the Lord's disc weapon, shone like the gruesome playground of Lord Bhūtapati, giving pleasure to the wise.

SB 10.66.19 — Lord Kṛṣṇa then addressed Pauṇḍraka: My dear Pauṇḍraka, the very weapons you spoke of through your messenger, I now release unto you.

SB 10.66.20 — O fool, now I shall make you renounce My name, which you have falsely assumed. And I will certainly take shelter of you if I do not wish to fight you.

SB 10.66.21 — Having thus derided Pauṇḍraka, Lord Kṛṣṇa destroyed his chariot with His sharp arrows. The Lord then cut off his head with the Sudarśana disc, just as Lord Indra lops off a mountain peak with his thunderbolt weapon.

SB 10.66.22 — With His arrows, Lord Kṛṣṇa similarly severed Kāśirāja's head from his body, sending it flying into Kāśī city like a lotus flower thrown by the wind.

SB 10.66.23 — Having thus killed envious Pauṇḍraka and his ally, Lord Kṛṣṇa returned to Dvārakā. As He entered the city, the Siddhas of heaven chanted His immortal, nectarean glories.

SB 10.66.24 — By constantly meditating upon the Supreme Lord, Pauṇḍraka shattered all his material bonds. Indeed, by imitating Lord Kṛṣṇa's appearance, O King, he ultimately became Kṛṣṇa conscious.

SB 10.66.25 — Seeing a head decorated with earrings lying at the gate of the royal palace, the people present were puzzled. Some of them asked, "What is this?" and others said, "It is a head, but whose is it?"

SB 10.66.26 — My dear King, when they recognized it as the head of their King — the lord of Kāśi — his queens, sons and other relatives, along with all the citizens of the city, began to cry pitifully: "Alas, we are killed! O my lord, my lord!"

SB 10.66.27-28 — After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father, he resolved within his mind: "Only by killing my father's murderer can I avenge his death." Thus the charitable Sudakṣiṇa, together with his priests, began worshiping Lord Maheśvara with great attention.

SB 10.66.29 — Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions. The prince chose as his benediction a means to slay his father's killer.

SB 10.66.30-31 — Lord Śiva told him, "Accompanied by brāhmaṇas, serve the Dakṣiṇāgni fire — the original priest — following the injunctions of the abhicāra ritual. Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the brāhmaṇas." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the abhicāra against Lord Kṛṣṇa.

SB 10.66.32-33 — Thereupon the fire rose up out of the altar pit, assuming the form of an extremely fearsome, naked person. The fiery creature's beard and tuft of hair were like molten copper, and his eyes emitted blazing hot cinders. His face looked most frightful with its fangs and terrible arched and furrowed brows. As he licked the corners of his mouth with his tongue, the demon shook his flaming trident.

SB 10.66.34 — On legs as tall as palm trees, the monster raced toward Dvārakā in the company of ghostly spirits, shaking the ground and burning the world in all directions.

SB 10.66.35 — Seeing the approacḥ of the fiery demon created by the abhicāra ritual, the residents of Dvārakā were all struck with fear, like animals terrified by a forest fire.

SB 10.66.36 — Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"

SB 10.66.37 — When Lord Kṛṣṇa heard the people's agitation and saw that even His own men were disturbed, that most worthy giver of shelter simply laughed and told them, "Do not fear; I shall protect you."

SB 10.66.38 — The almighty Lord, the internal and external witness of all, understood that the monster had been produced by Lord Śiva from the sacrificial fire. To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side.

SB 10.66.39 — That Sudarśana, the disc weapon of Lord Mukunda, blazed forth like millions of suns. His effulgence blazed like the fire of universal annihilation, and with his heat he pained the sky, all the directions, heaven and earth, and also the fiery demon.

SB 10.66.40 — Frustrated by the power of Lord Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated. Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was his creator.

SB 10.66.41 — Lord Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces, gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains.

SB 10.66.42 — After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana cakra returned to the side of Śrī Kṛṣṇa, whose actions are effortless.

SB 10.66.43 — Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's, or who simply hears it attentively, will become freed from all sins.

SB 10.67: Lord Balarāma Slays Dvivida Gorilla

SB 10.67.1 — The glorious King Parīkṣit said: I wish to hear further about Śrī Balarāma, the unlimited and immeasurable Supreme Lord, whose activities are all astounding. What else did He do?

SB 10.67.2 — Śrī Śukadeva Gosvāmī said: There was an ape named Dvivida who was a friend of Narakāsura's. This powerful Dvivida, the brother of Mainda, had been instructed by King Sugrīva.

SB 10.67.3 — To avenge the death of his friend [Naraka], the ape Dvivida ravaged the land, setting fires that burned cities, villages, mines and cowherd dwellings.

SB 10.67.4 — Once Dvivida tore up a number of mountains and used them to devastate all the neighboring kingdoms, especially the province of Ānarta, wherein dwelt his friend's killer, Lord Hari.

SB 10.67.5 — Another time he entered the ocean and, with the strength of ten thousand elephants, churned up its water with his arms and thus submerged the coastal regions.

SB 10.67.6 — The wicked ape tore down the trees in the hermitages of exalted sages and contaminated their sacrificial fires with his feces and urine.

SB 10.67.7 — Just as a wasp imprisons smaller insects, he arrogantly threw both men and women into caves in a mountain valley and sealed the caves shut with boulders.

SB 10.67.8 — Once, while Dvivida was thus engaged in harassing the neighboring kingdoms and polluting women of respectable families, he heard very sweet singing coming from Raivataka Mountain. So he went there.

SB 10.67.9-10 — There he saw Śrī Balarāma, the Lord of the Yadus, adorned with a garland of lotuses and appearing most attractive in every limb. He was singing amidst a crowd of young women, and since He had drunk vāruṇī liquor, His eyes rolled as if He were intoxicated. His body shone brilliantly as He behaved like an elephant in rut.

SB 10.67.11 — The mischievous ape climbed a tree branch and then revealed his presence by shaking the trees and making the sound kilakilā.

SB 10.67.12 — When Lord Baladeva's consorts saw the ape's impudence, they began to laugh. They were, after all, young girls who were fond of joking and prone to silliness.

SB 10.67.13 — Even as Lord Balarāma looked on, Dvivida insulted the girls by making odd gestures with his eyebrows, coming right in front of them, and showing them his anus.

SB 10.67.14-15 — Angered, Lord Balarāma, the best of fighters, hurled a rock at him, but the cunning ape dodged the rock and grabbed the Lord's pot of liquor. Further infuriating Lord Balarāma by laughing and by ridiculing Him, wicked Dvivida then broke the pot and offended the Lord even more by pulling at the girls' clothing. Thus the powerful ape, puffed up with false pride, continued to insult Śrī Balarāma.

SB 10.67.16 — Lord Balarāma saw the ape's rude behavior and thought of the disruptions he had created in the surrounding kingdoms. Thus the Lord angrily took up His club and His plow weapon, having decided to put His enemy to death.

SB 10.67.17 — Mighty Dvivida also came forward to do battle. Uprooting a śāla tree with one hand, he rushed toward Balarāma and struck Him on the head with the tree trunk.

SB 10.67.18 — But Lord Saṅkarṣaṇa remained as motionless as a mountain and simply grabbed the log as it fell upon His head. He then struck Dvivida with His club, named Sunanda.

SB 10.67.19-21 — Struck on the skull by the Lord's club, Dvivida became brilliantly decorated by the outpour of blood, like a mountain beautified by red oxide. Ignoring the wound, Dvivida uprooted another tree, stripped it of leaves by brute force and struck the Lord again. Now enraged, Lord Balarāma shattered the tree into hundreds of pieces, upon which Dvivida grabbed yet another tree and furiously hit the Lord again. This tree, too, the Lord smashed into hundreds of pieces.

SB 10.67.22 — Thus fighting the Lord, who again and again demolished the trees He was attacked with, Dvivida kept on uprooting trees from all sides until the forest was left treeless.

SB 10.67.23 — The angry ape then released a rain of stones upon Lord Balarāma, but the wielder of the club easily pulverized them all.

SB 10.67.24 — Dvivida, the most powerful of apes, now clenched his fists at the end of his palm-tree-sized arms, came before Lord Balarāma and beat his fists against the Lord's body.

SB 10.67.25 — The furious Lord of the Yādavas then threw aside His club and plow and with His bare hands hammered a blow upon Dvivida's collarbone. The ape collapsed, vomiting blood.

SB 10.67.26 — When he fell, O tiger among the Kurus, Raivataka Mountain shook, along with its cliffs and trees, like a wind-tossed boat at sea.

SB 10.67.27 — In the heavens the demigods, perfect mystics and great sages cried out, "Victory to You! Obeisances to You! Excellent! Well done!" and showered flowers upon the Lord.

SB 10.67.28 — Having thus killed Dvivida, who had disturbed the whole world, the Supreme Lord returned to His capital as the people along the way chanted His glories.

SB 10.68: The Marriage of Sāmba

SB 10.68.1 — Śukadeva Gosvāmī said: O King, Jāmbavatī's son Sāmba, ever victorious in battle, kidnapped Duryodhana's daughter Lakṣmaṇā from her svayaṁvara ceremony.

SB 10.68.2 — The angry Kurus said: This ill-behaved boy has offended us, forcibly kidnapping our unmarried daughter against her will.

SB 10.68.3 — Arrest this ill-behaved Sāmba! What will the Vṛṣṇis do? By our grace they are ruling land that we have granted them.

SB 10.68.4 — If the Vṛṣṇis come here when they learn that their son has been captured, we will break their pride. Thus they'll become subdued, like bodily senses brought under strict control.

SB 10.68.5 — After saying this and having their plan sanctioned by the senior member of the Kuru dynasty, Karṇa, Śala, Bhūri, Yajñaketu and Suyodhana set out to attack Sāmba.

SB 10.68.6 — Seeing Duryodhana and his companions rushing toward him, Sāmba, the great chariot-fighter, took up his splendid bow and stood alone like a lion.

SB 10.68.7 — Determined to capture him, the angry bowmen led by Karṇa shouted at Sāmba, 'Stand and fight! Stand and fight!' They came straight for him and showered him with arrows.

SB 10.68.8 — O best of the Kurus, as Kṛṣṇa's son Sāmba was being unjustly harassed by the Kurus, that darling of the Yadu dynasty did not tolerate their attack, any more than a lion would tolerate an attack by puny animals.

SB 10.68.9-10 — Twanging his wonderful bow, heroic Sāmba struck with arrows the six warriors headed by Karṇa. He pierced the six chariots with as many arrows, each team of four horses with four arrows, and each chariot driver with a single arrow, and he similarly struck the great bowmen who commanded the chariots. The enemy warriors congratulated Sāmba for this display of prowess.

SB 10.68.11 — But they forced him down from his chariot, and thereupon four of them struck his four horses, one of them struck down his chariot driver, and another broke his bow.

SB 10.68.12 — Having deprived Sāmba of his chariot during the fight, the Kuru warriors tied him up with great difficulty and then returned victorious to their city, taking the young boy and their princess.

SB 10.68.13 — O King, when the Yādavas heard news of this from Śrī Nārada, they became angry. Urged on by King Ugrasena, they prepared for war against the Kurus.

SB 10.68.14-15 — Lord Balarāma, however, cooled the tempers of the Vṛṣṇi heroes, who had already put on their armor. He who purifies the age of quarrel did not want a quarrel between the Kurus and Vṛṣṇis. Thus, accompanied by brāhmaṇas and family elders, He went to Hastināpura on His chariot, which was as effulgent as the sun. As He went, He appeared like the moon surrounded by the ruling planets.

SB 10.68.16 — Upon arriving at Hastināpura, Lord Balarāma remained in a garden outside the city and sent Uddhava ahead to probe King Dhṛtarāṣṭra's intentions.

SB 10.68.17 — After he had offered proper respects to the son of Ambikā [Dhṛtarāṣṭra] and to Bhīṣma, Droṇa, Bāhlika and Duryodhana, Uddhava informed them that Lord Balarāma had arrived.

SB 10.68.18 — Overjoyed to hear that Balarāma, their dearmost friend, had come, they first honored Uddhava and then went forth to meet the Lord, carrying auspicious offerings in their hands.

SB 10.68.19 — They approached Lord Balarāma and worshiped Him with gifts of cows and arghya, as was fitting. Those among the Kurus who understood His true power bowed down to Him, touching their heads to the ground.

SB 10.68.20 — After both parties had heard that their relatives were doing well and both had inquired into each other's welfare and health, Lord Balarāma forthrightly spoke to the Kurus as follows.

SB 10.68.21 — [Lord Balarāma said:] King Ugrasena is our master and the ruler of kings. With undivided attention you should hear what he has ordered you to do, and then you should do it at once.

SB 10.68.22 — [King Ugrasena has said:] Even though by irreligious means several of you defeated a single opponent who follows the religious codes, still I am tolerating this for the sake of unity among family members.

SB 10.68.23 — Upon hearing these words of Lord Baladeva's, which were full of potency, courage and strength and were appropriate to His transcendental power, the Kauravas became furious and spoke as follows.

SB 10.68.24 — [The Kuru nobles said:] Oh, how amazing this is! The force of time is indeed insurmountable: a lowly shoe now wants to climb on the head that bears the royal crown.

SB 10.68.25 — It is because these Vṛṣṇis are bound to us by marital ties that we have granted them equality, allowing them to share our beds, seats and meals. Indeed, it is we who have given them their royal thrones.

SB 10.68.26 — Only because we looked the other way could they enjoy the pair of yak-tail fans and the conchshell, white umbrella, throne, and royal bed.

SB 10.68.27 — No longer should the Yadus be allowed to use these royal symbols, which now cause trouble for those who gave them, like milk fed to poisonous snakes. Having prospered by our grace, these Yādavas have now lost all shame and are daring to command us!

SB 10.68.28 — How would even Indra dare usurp anything that Bhīṣma, Droṇa, Arjuna or the other Kurus have not given him? It would be like a lamb claiming the lion's kill.

SB 10.68.29 — Śrī Bādarāyaṇi said: O best of the Bhāratas, after the arrogant Kurus, thoroughly puffed up by the opulence of their high birth and relations, had spoken these harsh words to Lord Balarāma, they turned and went back to their city.

SB 10.68.30 — Seeing the bad character of the Kurus and hearing their nasty words, the infallible Lord Balarāma became filled with rage. His countenance frightful to behold, He laughed repeatedly and spoke as follows.

SB 10.68.31 — [Lord Balarāma said:] "Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick.

SB 10.68.32-33 — "Ah, only gradually was I able to calm the furious Yadus and Lord Kṛṣṇa, who was also enraged. Desiring peace for these Kauravas, I came here. But they are so dull-headed, fond of quarrel and mischievous by nature that they have repeatedly disrespected Me. Out of conceit they dared to address Me with harsh words!

SB 10.68.34 — "King Ugrasena, the lord of the Bhojas, Vṛṣṇis and Andhakas, is not fit to command, when Indra and other planetary rulers obey his orders?

SB 10.68.35 — "That same Kṛṣṇa who occupies the Sudharmā assembly hall and for His enjoyment took the pārijāta tree from the immortal demigods — that very Kṛṣṇa is indeed not fit to sit on a royal throne?

SB 10.68.36 — "The goddess of fortune herself, ruler of the entire universe, worships His feet. And the master of the goddess of fortune does not deserve the paraphernalia of a mortal king?

SB 10.68.37 — "The dust of Kṛṣṇa's lotus feet, which is the source of holiness for all places of pilgrimage, is worshiped by all the great demigods. The principal deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their crowns. Great demigods like Lord Brahmā and Lord Śiva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry that dust on our heads. And still Kṛṣṇa is not fit to use the royal insignia or even sit on the royal throne?

SB 10.68.38 — "We Vṛṣṇis enjoy only whatever small parcel of land the Kurus allow us? And we are indeed shoes, whereas the Kurus are the head?

SB 10.68.39 — "Just see how these puffed-up Kurus are intoxicated with their so-called power, like ordinary drunken men! What actual ruler, with the power to command, would tolerate their foolish, nasty words?

SB 10.68.40 — "Today I shall rid the earth of the Kauravas!" declared the furious Balarāma. Thus He took His plow weapon and rose up as if to set the three worlds ablaze.

SB 10.68.41 — The Lord angrily dug up Hastināpura with the tip of His plow and began to drag it, intending to cast the entire city into the Ganges.

SB 10.68.42-43 — Seeing that their city was tumbling about like a raft at sea as it was being dragged away, and that it was about to fall into the Ganges, the Kauravas became terrified. To save their lives they approached the Lord for shelter, taking their families with them. Placing Sāmba and Lakṣmaṇā in front, they joined their palms in supplication.

SB 10.68.44 — [The Kauravas said:] O Rāma, Rāma, foundation of everything! We know nothing of Your power. Please excuse our offense, for we are ignorant and misguided.

SB 10.68.45 — You alone cause the creation, maintenance and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.

SB 10.68.46 — O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.

SB 10.68.47 — Your anger is meant for instructing everyone; it is not a manifestation of hatred or envy. O Supreme Lord, You sustain the pure mode of goodness, and You become angry only to maintain and protect this world.

SB 10.68.48 — We bow down to You, O Soul of all beings, O wielder of all potencies, O tireless maker of the universe! Offering You obeisances, we take shelter of You.

SB 10.68.49 — Śukadeva Gosvāmī said: Thus propitiated by the Kurus, whose city was trembling and who were surrendering to Him in great distress, Lord Balarāma became very calm and kindly disposed toward them. "Do not be afraid," He said, and took away their fear.

SB 10.68.50-51 — Duryodhana, being very affectionate to his daughter, gave as her dowry 1,200 sixty-year-old elephants, 120,000 horses, 6,000 golden chariots shining like the sun, and 1,000 maidservants with jeweled lockets on their necks.

SB 10.68.52 — The Supreme Lord, chief of the Yādavas, accepted all these gifts and then departed with His son and daughter-in-law as His well-wishers bid Him farewell.

SB 10.68.53 — Then Lord Halāyudha entered His city [Dvārakā] and met His relatives, whose hearts were all bound to Him in loving attachment. In the assembly hall He reported to the Yadu leaders everything about His dealings with the Kurus.

SB 10.68.54 — Even today the city of Hastināpura is visibly elevated on its southern side along the Ganges, thus showing the signs of Lord Balarāma's prowess.

SB 10.69: Nārada Muni Visits Lord Kṛṣṇa's Palaces in Dvārakā

SB 10.69.1-6 — Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace." Thus the sage of the demigods eagerly went to Dvārakā.

SB 10.69.7-8 — In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.

SB 10.69.9-12 — Supporting the palace were coral pillars decoratively inlaid with vaidūrya gems. Sapphires bedecked the walls, and the floors glowed with perpetual brilliance. In that palace Tvaṣṭā had arranged canopies with hanging strands of pearls; there were also seats and beds fashioned of ivory and precious jewels. In attendance were many well-dressed maidservants bearing lockets on their necks, and also armor-clad guards with turbans, fine uniforms and jeweled earrings. The glow of numerous jewel-studded lamps dispelled all darkness in the palace. My dear King, on the ornate ridges of the roof danced loudly crying peacocks, who saw the fragrant aguru incense escaping through the holes of the latticed windows and mistook it for a cloud.

SB 10.69.13 — In that palace the learned brāhmaṇa saw the Lord of the Sātvatas, Śrī Kṛṣṇa, together with His wife, who fanned Him with a gold-handled yak-tail fan. She personally served Him in this way, even though she was constantly attended by a thousand maidservants equal to her in personal character, beauty, youth and fine dress.

SB 10.69.14 — The Supreme Lord is the greatest upholder of religious principles. Thus when He noticed Nārada, He rose at once from Goddess Śrī's bed, bowed His crowned head at Nārada's feet and, joining His palms, had the sage sit in His own seat.

SB 10.69.15 — The Lord bathed Nārada's feet and then put the water on His own head. Although Lord Kṛṣṇa is the supreme spiritual authority of the universe and the master of His devotees, it was proper for Him to behave in this way, for His name is Brahmaṇya-deva, "the Lord who favors the bṛāhmaṇas." Thus Śrī Kṛṣṇa honored the sage Nārada by bathing his feet, even though the water that bathes the Lord's own feet becomes the Ganges, the ultimate holy shrine.

SB 10.69.16 — After fully worshiping the great sage of the demigods according to Vedic injunctions, Lord Kṛṣṇa, who is Himself the original sage — Nārāyaṇa, the friend of Nara — conversed with Nārada, and the Lord's measured speech was as sweet as nectar. Finally the Lord asked Nārada, "What may We do for you, Our lord and master?"

SB 10.69.17 — Śrī Nārada said: O almighty Lord, it is no surprise that You, the ruler of all worlds, show friendship for all people and yet subdue the envious. As we well know, You descend by Your sweet will in order to bestow the highest good on this universe by maintaining and protecting it. Thus Your glories are widely sung.

SB 10.69.18 — Now I have seen Your feet, which grant liberation to Your devotees, which even Lord Brahmā and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of You as I travel about. Please grant Me the power to remember You.

SB 10.69.19 — Nārada then entered the palace of another of Lord Kṛṣṇa's wives, my dear King. He was eager to witness the spiritual potency possessed by the master of all masters of mystic power.

SB 10.69.20-22 — There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear brāhmaṇa, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace.

SB 10.69.23 — This time Nāradajī saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath.

SB 10.69.24 — In one place the Lord was offering oblations into the sacrificial fires; in another, worshiping through the five mahā-yajñas; in another, feeding brāhmaṇas; and in yet another, eating the remnants of food left by brāhmaṇas.

SB 10.69.25 — Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the Gāyatrī mantra, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

SB 10.69.26 — In one place Lord Gadāgraja was riding on horses, elephants and chariots, and in another place He was resting on His bed while bards recited His glories.

SB 10.69.27 — Somewhere He was consulting with royal ministers like Uddhava, and somewhere else He was enjoying in the water, surrounded by many society girls and other young women.

SB 10.69.28 — Somewhere He was giving well-decorated cows to exalted brāhmaṇas, and elsewhere he was listening to the auspicious narration of epic histories and Purāṇas.

SB 10.69.29 — Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the śāstras.

SB 10.69.30 — Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

SB 10.69.31 — In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava and Lord Balarāma were together pondering the welfare of the pious.

SB 10.69.32 — Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

SB 10.69.33 — Nārada observed how Śrī Kṛṣṇa, the master of all yoga masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

SB 10.69.34 — Somewhere He was worshiping all the demigods with elaborate sacrifices, and elsewhere He was fulfilling His religious obligations by doing public welfare work, such as the construction of wells, public parks and monasteries.

SB 10.69.35 — In another place He was on a hunting expedition. Mounted on His Sindhī horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.

SB 10.69.36 — Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.

SB 10.69.37 — Having thus seen this display of the Lord's Yoga-māyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.

SB 10.69.38 — [Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.

SB 10.69.39 — O Lord, please give me Your leave. I will wander about the worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.

SB 10.69.40 — The Supreme Personality of Godhead said: O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.

SB 10.69.41 — Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.

SB 10.69.42 — Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.

SB 10.69.43 — Lord Kṛṣṇa greatly honored Nārada, faithfully presenting him with gifts related to economic prosperity, sense gratification and religious duties. Thus fully satisfied, the sage departed, constantly remembering the Lord.

SB 10.69.44 — In this way Lord Nārāyaṇa imitated the ways of ordinary humans, manifesting His divine potencies for the benefit of all beings. Thus He enjoyed, dear King, in the company of

His sixteen thousand exalted consorts, who served the Lord with their shy, affectionate glances and laughter.

SB 10.69.45 — Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear King, anyone who chants about, hears about or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation.

SB 10.70: Lord Kṛṣṇa's Daily Activities

SB 10.70.1 — Śukadeva Gosvāmī said: As dawn approached, the wives of Lord Mādhava, each embraced around the neck by her husband, cursed the crowing roosters. The ladies were disturbed that now they would be separated from Him.

SB 10.70.2 — The bees' buzzing, caused by the fragrant breeze from the pārijāta garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.

SB 10.70.3 — Lying in her beloved's arms, Queen Vaidarbhī did not like this most auspicious hour, for it meant she would lose His embrace.

SB 10.70.4-5 — Lord Mādhava would rise during the brāhma-muhūrta period and touch water. With a clear mind He would then meditate upon Himself, the single, self-luminous, unequaled and infallible Supreme Truth, known as Brahman, who by His very nature ever dispels all contamination, and who through His personal energies, which cause the creation and destruction of this universe, manifests His own pure and blissful existence.

SB 10.70.6 — That most saintly of personalities would then bathe in sanctified water, dress Himself in lower and upper garments and perform the entire sequence of prescribed rituals, beginning with worship at dawn. After offering oblations into the sacred fire, Lord Kṛṣṇa would silently chant the Gāyatrī mantra.

SB 10.70.7-9 — Each day the Lord worshiped the rising sun and propitiated the demigods, sages and forefathers, who are all His expansions. The self-possessed Lord would then carefully worship His elders and the brāhmaṇas. To those well-attired brāhmaṇas He would offer herds of tame and peaceful cows with gold-plated horns and pearl necklaces. These cows were also dressed in fine cloth, and the fronts of their hooves were plated with silver. Providers of abundant milk, they had each given birth only once and were accompanied by their calves. Daily the Lord

gave many groups of 13,084 cows to the learned brāhmaṇas, together with linen, deerskins and sesame seeds.

SB 10.70.10 — Lord Kṛṣṇa would offer obeisances to the cows, brāhmaṇas and demigods, His elders and spiritual masters, and all living beings — all of whom are expansions of His supreme personality. Then He would touch auspicious things.

SB 10.70.11 — He would decorate His body, the very ornament of human society, with His own special clothes and jewelry and with divine flower garlands and ointments.

SB 10.70.12 — He would then look at ghee, a mirror, the cows and bulls, the brāhmaṇas and the demigods and see to it that the members of all the social classes living in the palace and throughout the city were satisfied with gifts. After this He would greet His ministers, gratifying them by fulfilling all their desires.

SB 10.70.13 — After first distributing flower garlands, pān and sandalwood paste to the brāhmaṇas, He would give these gifts to His friends, ministers and wives, and finally He would partake of them Himself.

SB 10.70.14 — By then the Lord's driver would have brought His supremely wonderful chariot, yoked with Sugrīva and His other horses. His charioteer would bow down to the Lord and then stand before Him.

SB 10.70.15 — Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.

SB 10.70.16 — The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.

SB 10.70.17 — The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.

SB 10.70.18 — As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.

SB 10.70.19 — And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.

SB 10.70.20 — These performers would dance and sing to the sounds of mṛdaṅgas, vīṇās, murajas, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.

SB 10.70.21 — Some brāhmaṇas sitting in that assembly hall would fluently chant Vedic mantras, while others recounted stories of past kings of pious renown.

SB 10.70.22 — Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.

SB 10.70.23 — That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.

SB 10.70.24 — Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.

SB 10.70.25 — The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.

SB 10.70.26 — People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one's stubborn hope for a long life in this world.

SB 10.70.27 — You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.

SB 10.70.28 — O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.

SB 10.70.29 — Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of karma, manifest as the King of Magadha. Wielding alone the prowess of ten thousand maddened elephants, he has locked us up in his house just as a lion captures sheep.

SB 10.70.30 — O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.

SB 10.70.31 — The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.

SB 10.70.32 — Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.

SB 10.70.33 — Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śiva, yet as soon as He saw that Nārada Muni had arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.

SB 10.70.34 — After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.

SB 10.70.35 — [Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great personality as you, who travel at will throughout all the worlds.

SB 10.70.36 — There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇḍavas intend to do.

SB 10.70.37 — Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise Yourself by Your own energies while moving among the created beings, as a fire covers its own light with smoke.

SB 10.70.38 — Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.

SB 10.70.39 — The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul's path with the blazing torch of Your fame. Therefore I surrender unto You.

SB 10.70.40 — Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father's sister, intends to do.

SB 10.70.41 — Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor.

SB 10.70.42 — O Lord, exalted demigods and glorious kings, eager to see You, will all come to that best of sacrifices.

SB 10.70.43 — O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?

SB 10.70.44 — My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.

SB 10.70.45 — Śukadeva Gosvāmī said: When His supporters, the Yādavas, objected to this proposal out of eagerness to defeat Jarāsandha, Lord Keśava turned to His servant Uddhava and, smiling, addressed him with fine words.

SB 10.70.46 — The Personality of Godhead said: You are indeed Our best eye and closest friend, for you know perfectly the relative value of various kinds of counsel. Therefore please tell Us what should be done in this situation. We trust your judgment and shall do as you say.

SB 10.70.47 — [Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and replied as follows.

SB 10.71: The Lord Travels to Indraprastha

SB 10.71.1 — Śukadeva Gosvāmī said: Having thus heard the statements of Devarṣi Nārada, and understanding the opinions of both the assembly and Lord Kṛṣṇa, the great-minded Uddhava began to speak.

SB 10.71.2 — Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājasūya sacrifice, and You should also protect the kings who are begging for Your shelter.

SB 10.71.3 — Only one who has conquered all opponents in every direction can perform the Rājasūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.

SB 10.71.4 — By this decision there will be great gain for us, and You will save the kings. Thus, Govinda, You will be glorified.

SB 10.71.5 — The invincible King Jarāsandha is as strong as ten thousand elephants. Indeed, other powerful warriors cannot defeat him. Only Bhīma is equal to him in strength.

SB 10.71.6 — He will be defeated in a match of single chariots, not when he is with his hundred military divisions. Now, Jarāsandha is so devoted to brahminical culture that he never refuses requests from brāhmaṇas.

SB 10.71.7 — Bhīma should go to him disguised as a brāhmaṇa and beg charity. Thus he will obtain single combat with Jarāsandha, and in Your presence Bhīma will no doubt kill him.

SB 10.71.8 — Even Lord Brahmā and Lord Śiva act only as Your instruments in cosmic creation and annihilation, which are ultimately done by You, the Supreme Lord, in Your invisible aspect of time.

SB 10.71.9 — In their homes, the godly wives of the imprisoned kings sing of Your noble deeds — about how You will kill their husbands' enemy and deliver them. The gopīs also sing Your glories — how You killed the enemy of the elephant king, Gajendra; the enemy of Sīta, daughter of Janaka; and the enemies of Your own parents as well. So also do the sages who have obtained Your shelter glorify You, as do we ourselves.

SB 10.71.10 — O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.

SB 10.71.11 — Śukadeva Gosvāmī said: O King, Devarṣi Nārada, the Yadu elders and Lord Kṛṣṇa all welcomed Uddhava's proposal, which was entirely auspicious and infallible.

SB 10.71.12 — The almighty Personality of Godhead, the son of Devakī, begged His superiors for permission to leave. Then He ordered His servants, headed by Dāruka and Jaitra, to prepare for departure.

SB 10.71.13 — O slayer of enemies, after He had arranged for the departure of His wives, children and baggage and taken leave of Lord Saṅkarṣaṇa and King Ugrasena, Lord Kṛṣṇa mounted His chariot, which had been brought by His driver. It flew a flag marked with the emblem of Garuḍa.

SB 10.71.14 — As the vibrations resounding from mṛdaṅgas, bherīs, kettledrums, conchshells and gomukhas filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.

SB 10.71.15 — Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.

SB 10.71.16 — On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.

SB 10.71.17 — The Lord's army boasted royal umbrellas, cāmara fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and timiṅgila fish.

SB 10.71.18 — Honored by Śrī Kṛṣṇa, the chief of the Yadus, Nārada Muni bowed down to the Lord. All of Nārada's senses were satisfied by his meeting with Lord Kṛṣṇa. Thus, having heard the decision of the Lord and having been worshiped by Him, Nārada placed Him firmly within his heart and departed through the sky.

SB 10.71.19 — With pleasing words the Lord addressed the messenger sent by the kings: "My dear messenger, I wish all good fortune to you. I shall arrange for the killing of King Magadha. Do not fear."

SB 10.71.20 — Thus addressed, the messenger departed and accurately relayed the Lord's message to the kings. Eager for freedom, they then waited expectantly for their meeting with Lord Kṛṣṇa.

SB 10.71.21 — As He traveled through the provinces of Ānarta, Sauvīra, Marudeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.

SB 10.71.22 — After crossing the rivers Dṛṣadvatī and Sarasvatī, He passed through Pañcāla and Matsya and finally came to Indraprastha.

SB 10.71.23 — King Yudhiṣṭhira was delighted to hear that the Lord, whom human beings rarely see, had now arrived. Accompanied by his priests and dear associates, the King came out to meet Lord Kṛṣṇa.

SB 10.71.24 — As songs and musical instruments resounded along with the loud vibration of Vedic hymns, the King went forth with great reverence to meet Lord Hṛṣīkeśa, just as the senses go forth to meet the consciousness of life.

SB 10.71.25 — The heart of King Yudhiṣṭhira melted with affection when he saw his dearmost friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.

SB 10.71.26 — The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.

SB 10.71.27 — Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins — Nakula and Sahadeva — also joyfully embraced their dearmost friend, the infallible Lord, and they cried profusely.

SB 10.71.28 — After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the brāhmaṇas and elders present, thus properly honoring the respectable members of the Kuru, Sṛñjaya and Kaikaya clans.

SB 10.71.29 — Sūtas, Māgadhas, Gandharvas, Vandīs, jesters and brāhmaṇas all glorified the lotus-eyed Lord — some reciting prayers, some dancing and singing — as mṛdaṅgas, conchshells, kettledrums, vīṇās, paṇavas and gomukhas resounded.

SB 10.71.30 — Thus surrounded by His well-wishing relatives and praised on all sides, Lord Kṛṣṇa, the crest jewel of the justly renowned, entered the decorated city.

SB 10.71.31-32 — The roads of Indraprastha were sprinkled with water perfumed by the liquid from elephants' foreheads, and colorful flags, golden gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.

SB 10.71.33 — When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.

SB 10.71.34 — The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.

SB 10.71.35 — Observing Lord Mukunda's wives passing on the road like stars accompanying the moon, the women exclaimed, "What have these ladies done so that the best of men bestows upon their eyes the joy of His generous smiles and playful sidelong glances?"

SB 10.71.36 — In various places citizens of the city came forward holding auspicious offerings for Lord Kṛṣṇa, and sinless leaders of occupational guilds came forward to worship the Lord.

SB 10.71.37 — With wide-open eyes, the members of the royal household came forward in a flurry to lovingly greet Lord Mukunda, and thus the Lord entered the royal palace.

SB 10.71.38 — When Queen Pṛthā saw her nephew Kṛṣṇa, the master of the three worlds, her heart became filled with love. Rising from her couch with her daughter-in-law, she embraced the Lord.

SB 10.71.39 — King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.

SB 10.71.40 — Lord Kṛṣṇa bowed down to His aunt and the wives of His elders, O King, and then Draupadī and the Lord's sister bowed down to Him.

SB 10.71.41-42 — Encouraged by her mother-in-law, Draupadī worshiped all of Lord Kṛṣṇa's wives, including Rukmiṇī; Satyabhāmā; Bhadrā; Jāmbavatī; Kālindī; Mitravindā, the descendant of Śibi; the chaste Nāgnajitī; and the other queens of the Lord who were present. Draupadī honored them all with such gifts as clothing, flower garlands and jewelry.

SB 10.71.43 — King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw to it that all who came along with Him — namely His queens, soldiers, ministers and secretaries — were comfortably situated. He arranged that they would experience a new feature of reception every day while staying as guests of the Pāṇḍavas.

SB 10.71.44-45 — Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

SB 10.72: The Slaying of the Demon Jarāsandha

SB 10.72.1-2 — Śukadeva Gosvāmī said: One day, as King Yudhiṣṭhira sat in the royal assembly surrounded by eminent sages, brāhmaṇas, kṣatriyas and vaiśyas, and also by his brothers, spiritual masters, family elders, blood relations, in-laws and friends, he addressed Lord Kṛṣṇa as everyone listened.

SB 10.72.3 — Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.

SB 10.72.4 — Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-naveled one. Even if they desire something in this world, they obtain it, whereas others — those who do not take shelter of You — are never satisfied, O Lord.

SB 10.72.5 — Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛñjayas who worship You, and the position of those who do not.

SB 10.72.6 — Within Your mind there can be no such differentiation as “This one is mine, and that is another’s,” because You are the Supreme Absolute Truth, the Soul of all beings, always equipoised and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.

SB 10.72.7 — The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.

SB 10.72.8 — Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.

SB 10.72.9 — First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.

SB 10.72.10 — These brothers of yours, O King, have taken birth as partial expansions of the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.

SB 10.72.11 — No one in this world, even a demigod — what to speak of an earthly king — can defeat My devotee with his strength, beauty, fame or riches.

SB 10.72.12 — Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu’s potency, to conquer all directions.

SB 10.72.13 — He sent Sahadeva to the south with the Sṛñjayas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.

SB 10.72.14 — After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.

SB 10.72.15 — When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

SB 10.72.16 — Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as brāhmaṇas and went to Girivraja, my dear King, where the son of Bṛhadratha was to be found.

SB 10.72.17 — Disguised as brāhmaṇas, the royal warriors approached Jarāsandha at home during the appointed hour for receiving guests. They submitted their entreaty to that dutiful householder, who was especially respectful to the brahminical class.

SB 10.72.18 — [Kṛṣṇa, Arjuna and Bhīma said:] O King, know us to be needy guests who have come to you from afar. We wish all good unto you. Please grant us whatever we desire.

SB 10.72.19 — What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider?

SB 10.72.20 — He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.

SB 10.72.21 — Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.

SB 10.72.22 — Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.

SB 10.72.23 — [Jarāsandha thought:] These are surely members of the royal order dressed as brāhmaṇas, but still I must grant their request for charity, even if they beg me for my own body.

SB 10.72.24-25 — Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a brāhmaṇa and made him fall from his powerful position. Though aware of the ruse and forbidden by his guru, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.

SB 10.72.26 — What is the use of an unqualified kṣatriya who goes on living but fails to gain everlasting glory by working with his perishable body for the benefit of brāhmaṇas?

SB 10.72.27 — [Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: "O learned brāhmaṇas, choose whatever you wish. I will give it to you, even if it is my own head."

SB 10.72.28 — The Supreme Lord said: O exalted King, give us battle in the form of a duel, if you think it fitting. We are princes and have come to beg a fight. We have no other request to make of you.

SB 10.72.29 — Over there is Bhīma, son of Pṛthā, and this is his brother Arjuna. Know Me to be their maternal cousin, Kṛṣṇa, your enemy.

SB 10.72.30 — [Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, "All right, you fools, I'll give you a fight!

SB 10.72.31 — "But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of Mathurā to take shelter in the sea.

SB 10.72.32 — "As for this one, Arjuna, he is not as old as I, nor is he very strong. Since he is no match for me, he should not be the contender. Bhīma, however, is as strong as I am."

SB 10.72.33 — Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.

SB 10.72.34 — The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.

SB 10.72.35 — As they skillfully circled left and right, like actors dancing on a stage, the fight presented a magnificent spectacle.

SB 10.72.36 — When Jarāsandha's and Bhīmasena's clubs loudly collided, O King, the sound was like the impact of the big tusks of two fighting elephants, or the crash of a thunderbolt in a flashing electrical storm.

SB 10.72.37 — They swung their clubs at each other with such speed and force that as the clubs struck their shoulders, hips, feet, hands, thighs and collarbones, the weapons were crushed and broken like branches of arka trees with which two enraged elephants furiously attack each other.

SB 10.72.38 — Their clubs thus ruined, those great heroes among men angrily pummeled each other with their iron-hard fists. As they slapped each other, the sound resembled the crash of elephants colliding or harsh thunderclaps.

SB 10.72.39 — As they thus fought, this contest between opponents of equal training, strength and stamina reached no conclusion. And so they kept on fighting, O King, without any letup.

SB 10.72.40 — Lord Kṛṣṇa knew the secret of His enemy Jarāsandha's birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.

SB 10.72.41 — Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

SB 10.72.42 — Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground.

SB 10.72.43 — Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.

SB 10.72.44 — The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.

SB 10.72.45 — With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.

SB 10.72.46 — The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha's son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.

SB 10.73: Lord Kṛṣṇa Blesses the Liberated Kings

SB 10.73.1-6 — Śukadeva Gosvāmī said: Jarāsandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridroṇī fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment.

SB 10.73.7 — The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.

SB 10.73.8 — The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Kṛṣṇa, please save us from this terrible material life, which has made us so despondent.

SB 10.73.9 — O master, Madhusūdana, we do not blame this King of Magadha, since it is actually by Your mercy that kings fall from their royal position, O almighty Lord.

SB 10.73.10 — Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.

SB 10.73.11 — Just as men of childish intelligence consider a mirage in the desert to be a pond of water, so those who are irrational look upon the illusory transformations of Māyā as substantial.

SB 10.73.12-13 — Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Kṛṣṇa, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet.

SB 10.73.14 — Never again will we hanker for a miragelike kingdom — a kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor, O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears.

SB 10.73.15 — Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.

SB 10.73.16 — Again and again we offer our obeisances unto Lord Kṛṣṇa, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him.

SB 10.73.17 — Śukadeva Gosvāmī said: Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parīkṣit, that merciful bestower of shelter spoke to them in a gentle voice.

SB 10.73.18 — The Supreme Personality of Godhead said: From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire.

SB 10.73.19 — Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.

SB 10.73.20 — Haihaya, Nahuṣa, Veṇa, Rāvaṇa, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence.

SB 10.73.21 — Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion.

SB 10.73.22 — As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me.

SB 10.73.23 — Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.

SB 10.73.24 — Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them.

SB 10.73.25 — O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.

SB 10.73.26 — After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various items befitting the pleasure of kings, such as betel nut.

SB 10.73.27 — Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.

SB 10.73.28 — Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.

SB 10.73.29 — Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.

SB 10.73.30 — The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

SB 10.73.31 — Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Pṛthā.

SB 10.73.32 — When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies.

SB 10.73.33 — The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.

SB 10.73.34 — Bhīma, Arjuna and Janārdana offered their respects to the King and informed him fully about what they had done.

SB 10.73.35 — Upon hearing their account of the great favor Lord Keśava had mercifully shown him, King Dharmarāja shed tears of ecstasy. He felt such love that he could not say anything.

SB 10.74: The Deliverance of Śiśupāla at the Rājasūya Sacrifice

SB 10.74.1 — Śukadeva Gosvāmī said: Having thus heard of the killing of Jarāsandha, and also of almighty Kṛṣṇa's wonderful power, King Yudhiṣṭhira addressed the Lord as follows with great pleasure.

SB 10.74.2 — Śrī Yudhiṣṭhira said: All the exalted spiritual masters of the three worlds, together with the inhabitants and rulers of the various planets, carry on their heads Your command, which is rarely obtained.

SB 10.74.3 — That You, the lotus-eyed Supreme Lord, accept the orders of wretched fools who presume themselves rulers is a great pretense on Your part, O all-pervading one.

SB 10.74.4 — But of course the power of the Absolute Truth, the Supreme Soul, the primeval one without a second, is neither increased nor diminished by His activities, any more than the sun's power is by its movements.

SB 10.74.5 — O unconquerable Mādhava, even Your devotees make no distinctions of "I" and "mine," "you" and "yours," for this is the perverted mentality of animals.

SB 10.74.6 — Śukadeva Gosvāmī said: Having said this, King Yudhiṣṭhira waited until the proper time for the sacrifice was at hand. Then with Lord Kṛṣṇa's permission he selected suitable priests, all expert authorities on the Vedas, to execute the sacrifice.

SB 10.74.7-9 — He selected Kṛṣṇa-dvaipāyana, Bharadvāja, Sumantu, Gotama and Asita, along with Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa and Trita. He also selected Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila and Parāśara, as well as Garga, Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Rāma of the Bhārgavas, Āsuri, Vītihotra, Madhucchandā, Vīrasena and Akṛtavraṇa.

SB 10.74.10-11 — O King, others who were invited included Droṇa, Bhīṣma, Kṛpa, Dhṛtarāṣṭra with his sons, the wise Vidura, and many other brāhmaṇas, kṣatriyas, vaiśyas and śūdras, all eager to witness the sacrifice. Indeed, all the kings came there with their entourages.

SB 10.74.12 — The brāhmaṇa priests then plowed the sacrificial ground with golden plowshares and initiated King Yudhiṣṭhira for the sacrifice in accordance with the traditions set down by standard authorities.

SB 10.74.13-15 — The utensils used in the sacrifice were made of gold, just as in the ancient Rājasūya performed by Lord Varuṇa. Indra, Brahmā, Śiva and many other planetary rulers; the Siddhas and Gandharvas with their entourage; the Vidyādharas; great serpents; sages; Yakṣas; Rākṣasas; celestial birds; Kinnaras; Cāraṇas; and earthly kings — all were invited, and indeed they all came from every direction to the Rājasūya sacrifice of King Yudhiṣṭhira, the son of Pāṇḍu. They were not in the least astonished to see the opulence of the sacrifice, since it was quite appropriate for a devotee of Lord Kṛṣṇa.

SB 10.74.16 — The priests, as powerful as gods, performed the Rājasūya sacrifice for King Yudhiṣṭhira in accordance with the Vedic injunctions, just as the demigods had previously performed it for Varuṇa.

SB 10.74.17 — On the day of extracting the soma juice, King Yudhiṣṭhira properly and very attentively worshiped the priests and the most exalted personalities of the assembly.

SB 10.74.18 — The members of the assembly then pondered over who among them should be worshiped first, but since there were many personalities qualified for this honor, they were unable to decide. Finally Sahadeva spoke up.

SB 10.74.19 — [Sahadeva said:] Certainly it is Acyuta, the Supreme Personality of Godhead and chief of the Yādavas, who deserves the highest position. In truth, He Himself comprises all the demigods worshiped in sacrifice, along with such aspects of the worship as the sacred place, the time and the paraphernalia.

SB 10.74.20-21 — This entire universe is founded upon Him, as are the great sacrificial performances, with their sacred fires, oblations and mantras. Sāṅkhya and yoga both aim toward Him, the one without a second. O assembly members, that unborn Lord, relying solely on Himself, creates, maintains and destroys this cosmos by His personal energies, and thus the existence of this universe depends on Him alone.

SB 10.74.22 — He creates the many activities of this world, and thus by His grace the whole world endeavors for the ideals of religiosity, economic development, sense gratification and liberation.

SB 10.74.23 — Therefore we should give the highest honor to Kṛṣṇa, the Supreme Lord. If we do so, we will be honoring all living beings and also our own selves.

SB 10.74.24 — Anyone who wishes the honor he gives to be reciprocated infinitely should honor Kṛṣṇa, the perfectly peaceful and perfectly complete Soul of all beings, the Supreme Lord, who views nothing as separate from Himself.

SB 10.74.25 — [Śukadeva Gosvāmī continued:] Having said this, Sahadeva, who understood Lord Kṛṣṇa's powers, fell silent. And having heard his words, all the saintly persons present congratulated him, exclaiming "Excellent! Excellent!"

SB 10.74.26 — The King was delighted to hear this pronouncement of the brāhmaṇas, from which he understood the mood of the entire assembly. Overwhelmed with love, he fully worshiped Lord Kṛṣṇa, the master of the senses.

SB 10.74.27-28 — After bathing Lord Kṛṣṇa's feet, Mahārāja Yudhiṣṭhira joyfully sprinkled the water upon his own head, and then upon the heads of his wife, brothers, other family members and ministers. That water purifies the whole world. As he honored the Lord with presentations

of yellow silken garments and precious jeweled ornaments, the King's tear-filled eyes prevented him from looking directly at the Lord.

SB 10.74.29 — When they saw Lord Kṛṣṇa thus honored, nearly all who were present joined their palms reverentially, exclaiming "Obeisances to You! All victory to You!" and then bowed down to Him. Flowers rained down from above.

SB 10.74.30 — The intolerant son of Damaghoṣa became infuriated upon hearing the glorification of Lord Kṛṣṇa's transcendental qualities. He stood up from his seat and, angrily waving his arms, fearlessly spoke to the entire assembly the following harsh words against the Supreme Lord.

SB 10.74.31 — [Śiśupāla said:] The statement of the Vedas that time is the unavoidable controller of all has indeed been proven true, since the intelligence of wise elders has now become diverted by the words of a mere boy.

SB 10.74.32 — O leaders of the assembly, you know best who is a fit candidate for being honored. Therefore you should not heed the words of a child when he claims that Kṛṣṇa deserves to be worshiped.

SB 10.74.33-34 — How can you pass over the most exalted members of this assembly — topmost sages dedicated to the Absolute Truth endowed with powers of austerity, divine insight and strict adherence to severe vows, sanctified by knowledge and worshiped even by the rulers of the universe? How does this cowherd boy, the disgrace of His family, deserve your worship, any more than a crow deserves to eat the sacred puroḍāśa rice cake?

SB 10.74.35 — How does one who follows no principles of the social and spiritual orders or of family ethics, who has been excluded from all religious duties, who behaves whimsically, and who has no good qualities — how does such a person deserve to be worshiped?

SB 10.74.36 — Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honest men and addicted to liquor. How, then, does Kṛṣṇa deserve to be worshiped?

SB 10.74.37 — These Yādavas have abandoned the holy lands inhabited by saintly sages and have instead taken shelter of a fortress in the sea, a place where no brahminical principles are observed. There, just like thieves, they harass their subjects.

SB 10.74.38 — [Śukadeva Gosvāmī continued:] Bereft of all good fortune, Śiśupāla spoke these and other insults. But the Supreme Lord said nothing, just as a lion ignores a jackal's cry.

SB 10.74.39 — Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi.

SB 10.74.40 — Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.

SB 10.74.41 — Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Sṛñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla.

SB 10.74.42 — Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa.

SB 10.74.43 — At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking.

SB 10.74.44 — When Śiśupāla was thus killed, a great roar and howl went up from the crowd. Taking advantage of that disturbance, the few kings who were supporters of Śiśupāla quickly left the assembly out of fear for their lives.

SB 10.74.45 — An effulgent light rose from Śiśupāla's body and, as everyone watched, entered Lord Kṛṣṇa just like a meteor falling from the sky to the earth.

SB 10.74.46 — Obsessed with hatred of Lord Kṛṣṇa throughout three lifetimes, Śiśupāla attained the Lord's transcendental nature. Indeed, one's consciousness determines one's future birth.

SB 10.74.47 — Emperor Yudhiṣṭhira gave generous gifts to the sacrificial priests and the members of the assembly, properly honoring them all in the manner prescribed by the Vedas. He then took the avabhṛtha bath.

SB 10.74.48 — Thus Śrī Kṛṣṇa, the Lord of all masters of mystic yoga, saw to the successful execution of this great sacrifice on behalf of King Yudhiṣṭhira. Afterwards, the Lord stayed with His intimate friends for a few months at their earnest request.

SB 10.74.49 — Then the Lord, the son of Devakī, took the reluctant permission of the King and returned to His capital with His wives and ministers.

SB 10.74.50 — I have already described to you in detail the history of the two residents of Vaikuṇṭha who had to undergo repeated births in the material world because of being cursed by brāhmaṇas.

SB 10.74.51 — Purified in the final, avabhṛthya ritual, which marked the successful completion of the Rājasūya sacrifice, King Yudhiṣṭhira shone among the assembled brāhmaṇas and kṣatriyas like the King of the demigods himself.

SB 10.74.52 — The demigods, humans and residents of intermediate heavens, all properly honored by the King, happily set off for their respective domains while singing the praises of Lord Kṛṣṇa and the great sacrifice.

SB 10.74.53 — [All were satisfied] except sinful Duryodhana, the personification of the age of quarrel and the disease of the Kuru dynasty. He could not bear to see the flourishing opulence of the son of Pāṇḍu.

SB 10.74.54 — One who recites these activities of Lord Viṣṇu, including the killing of Śiśupāla, the deliverance of the kings and the performance of the Rājasūya sacrifice, is freed from all sins.

SB 10.75: Duryodhana Humiliated

SB 10.75.1-2 — Mahārāja Parīkṣit said: O brāhmaṇa, according to what I have heard from you, all the assembled kings, sages and demigods were delighted to see the wonderful festivities of King Ajātaśatru's Rājasūya sacrifice, with the sole exception of Duryodhana. Please tell me why this was so, my lord.

SB 10.75.3 — Śrī Bādarāyaṇi said: At the Rājasūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf.

SB 10.75.4-7 — Bhīma supervised the kitchen, Duryodhana looked after the treasury, while Sahadeva respectfully greeted the arriving guests. Nakula procured needed items, Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet, while Draupadī served food, and generous Karṇa gave out the gifts. Many others, such as Yuyudhāna; Vikarṇa, Hārdikya; Vidura; Bhūriśravā and other sons of Bāhlīka; and Santardana, similarly volunteered for various duties during the elaborate sacrifice. They did so because of their eagerness to please Mahārāja Yudhiṣṭhira, O best of kings.

SB 10.75.8 — After the priests, the prominent delegates, the greatly learned saints and the King's most intimate well-wishers had all been properly honored with pleasing words, auspicious offerings and various gifts as remuneration, and after the King of Cedi had entered the lotus feet of the Lord of the Sātvatas, the avabhṛtha bath was performed in the divine river Yamunā.

SB 10.75.9 — During the avabhṛtha celebration, the music of many kinds of instruments resounded, including mṛdaṅgas, conchshells, panavas, dhundhuris, kettledrums and gomukha horns.

SB 10.75.10 — Female dancers danced with great joy, and choruses sang, while the loud vibrations of vīnās, flutes and hand cymbals reached all the way to the heavenly regions.

SB 10.75.11 — All the kings, wearing gold necklaces, then set off for the Yamunā. They had flags and banners of various colors and were accompanied by infantrymen and well-adorned soldiers riding lordly elephants, chariots and horses.

SB 10.75.12 — The massed armies of the Yadus, Sṛñjayas, Kāmbojas, Kurus, Kekayas and Kośalas made the earth tremble as they followed Yudhiṣṭhira Mahārāja, the performer of the sacrifice, in procession.

SB 10.75.13 — The assembly officials, the priests and other excellent brāhmaṇas resoundingly vibrated Vedic mantras, while the demigods, divine sages, Pitās and Gandharvas sang praises and rained down flowers.

SB 10.75.14 — Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.

SB 10.75.15 — The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and kuṅkuma powder, and the courtesans playfully smeared the men with the same substances.

SB 10.75.16 — Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.

SB 10.75.17 — As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.

SB 10.75.18 — The emperor, mounted upon his chariot drawn by excellent horses wearing golden collars, appeared splendid in the company of his wives, just like the brilliant Rājasūya sacrifice surrounded by its various rituals.

SB 10.75.19 — The priests led the King through the execution of the final rituals of patnī-saṁyāja and avabhṛthya. Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.

SB 10.75.20 — The kettledrums of the gods resounded, along with those of human beings. Demigods, sages, forefathers and humans all poured down showers of flowers.

SB 10.75.21 — All the citizens belonging to the various orders of varṇa and āśrama then bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.

SB 10.75.22 — Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned brāhmaṇas and other guests by presenting them with ornaments and clothing.

SB 10.75.23 — In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.

SB 10.75.24 — All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk dhotīs and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.

SB 10.75.25-26 — Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers — all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed, O King, each for his own abode.

SB 10.75.27 — As they all glorified the wonderful Rājasūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.

SB 10.75.28 — At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent separation.

SB 10.75.29 — My dear Parīkṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.

SB 10.75.30 — Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.

SB 10.75.31 — One day Duryodhana, while observing the riches of King Yudhiṣṭhira's palace, felt greatly disturbed by the magnificence of both the Rājasūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.

SB 10.75.32 — In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

SB 10.75.33 — Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet tinkled charmingly. Their waists were very slender, the kuṅkuma from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.

SB 10.75.34-35 — It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.

SB 10.75.36 — Proud Duryodhana, holding a sword in his hand and wearing a crown and necklace, angrily went into the palace in the company of his brothers, O King, insulting the doorkeepers as he entered.

SB 10.75.37 — Bewildered by the illusions created through Maya Dānava's magic, Duryodhana mistook the solid floor for water and lifted the end of his garment. And elsewhere he fell into the water, mistaking it for the solid floor.

SB 10.75.38 — My dear Parīkṣit, Bhīma laughed to see this, and so did the women, kings and others. King Yudhiṣṭhira tried to stop them, but Lord Kṛṣṇa showed His approval.

SB 10.75.39 — Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura. The saintly persons present loudly cried out, "Alas, alas!" and King Yudhiṣṭhira was somewhat saddened. But the Supreme Lord, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth.

SB 10.75.40 — I have now replied to your question, O King, concerning why Duryodhana was dissatisfied on the occasion of the great Rājasūya sacrifice.

SB 10.76: The Battle Between Śālva and the Vṛṣṇis

SB 10.76.1 — Śukadeva Gosvāmī said: Now please hear, O King, another wondrous deed performed by Lord Kṛṣṇa, who appeared in His humanlike body to enjoy transcendental pastimes. Hear how He killed the master of Saubha.

SB 10.76.2 — Śālva was a friend of Śiśupāla's. When he attended the wedding of Rukmiṇī, the Yadu warriors defeated him in battle, along with Jarāsandha and the other kings.

SB 10.76.3 — Śālva swore in the presence of all the kings: "I will rid the earth of Yādavas. Just see my prowess!"

SB 10.76.4 — Having thus made his vow, the foolish King proceeded to worship Lord Paśupati [Śiva] as his deity by eating a handful of dust each day, and nothing more.

SB 10.76.5 — The great Lord Umāpati is known as "he who is quickly pleased," yet only at the end of a year did he gratify Śālva, who had approached him for shelter, by offering him a choice of benedictions.

SB 10.76.6 — Śālva chose a vehicle that could be destroyed by neither demigods, demons, humans, Gandharvas, Uragas nor Rākṣasas, that could travel anywhere he wished to go, and that would terrify the Vṛṣṇis.

SB 10.76.7 — Lord Śiva said, "So be it." On his order, Maya Dānava, who conquers his enemies' cities, constructed a flying iron city named Saubha and presented it to Śālva.

SB 10.76.8 — This unassailable vehicle was filled with darkness and could go anywhere. Upon obtaining it, Śālva went to Dvārakā, remembering the Vṛṣṇis' enmity toward him.

SB 10.76.9-11 — Śālva besieged the city with a large army, O best of the Bharatas, decimating the outlying parks and gardens, the mansions along with their observatories, towering gateways and surrounding walls, and also the public recreational areas. From his excellent airship he threw down a torrent of weapons, including stones, tree trunks, thunderbolts, snakes and hailstones. A fierce whirlwind arose and blanketed all directions with dust.

SB 10.76.12 — Thus terribly tormented by the airship Saubha, Lord Kṛṣṇa's city had no peace, O King, just like the earth when it was attacked by the three aerial cities of the demons.

SB 10.76.13 — Seeing His subjects so harassed, the glorious and heroic Lord Pradyumna told them, "Do not fear," and mounted His chariot.

SB 10.76.14-15 — The chief commanders of the chariot warriors — Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, along with Hārdikya, Bhānuvinda, Gada, Śuka and Sāraṇa — went out of the city with many other eminent bowmen, all girded in armor and protected by contingents of soldiers riding on chariots, elephants and horses, and also by companies of infantry.

SB 10.76.16 — A tumultuous, hair-raising battle then commenced between Śālva's forces and the Yadus. It equaled the great battles between the demons and demigods.

SB 10.76.17 — With His divine weapons Pradyumna instantly destroyed all of Śālva's magic illusions, in the same way that the warm rays of the sun dissipate the darkness of night.

SB 10.76.18-19 — Lord Pradyumna's arrows all had gold shafts, iron heads and perfectly smooth joints. With twenty-five of them He struck down Śālva's commander-in-chief [Dyumān], and with one hundred He struck Śālva himself. Then He pierced Śālva's officers with one arrow each, his chariot drivers with ten arrows each, and his horses and other carriers with three arrows each.

SB 10.76.20 — When they saw the glorious Pradyumna perform that amazing and mighty feat, all the soldiers on both sides praised Him.

SB 10.76.21 — At one moment the magic airship built by Maya Dānava appeared in many identical forms, and the next moment it was again only one. Sometimes it was visible, and sometimes not. Thus Śālva's opponents could never be sure where it was.

SB 10.76.22 — From one moment to the next the Saubha airship appeared on the earth, in the sky, on a mountain peak or in the water. Like a whirling, flaming baton, it never remained in any one place.

SB 10.76.23 — Wherever Śālva would appear with his Saubha ship and his army, there the Yadu commanders would shoot their arrows.

SB 10.76.24 — Śālva became bewildered upon seeing his army and aerial city thus harassed by his enemy's arrows, which struck like fire and the sun and were as intolerable as snake venom.

SB 10.76.25 — Because the heroes of the Vṛṣṇi clan were eager for victory in this world and the next, they did not abandon their assigned posts on the battlefield, even though the downpour of weapons hurled by Śālva's commanders tormented them.

SB 10.76.26 — Śālva's minister Dyumān, previously wounded by Śrī Pradyumna, now ran up to Him and, roaring loudly, struck Him with his club of black steel.

SB 10.76.27 — Pradyumna's driver, the son of Dāruka, thought that his valiant master's chest had been shattered by the club. Knowing well his religious duty, he removed Pradyumna from the battlefield.

SB 10.76.28 — Quickly regaining consciousness, Lord Kṛṣṇa's son Pradyumna said to His charioteer, "O driver, this is abominable — for Me to have been removed from the battlefield!

SB 10.76.29 — "Except for Me, no one born in the Yadu dynasty has ever been known to abandon the battlefield. My reputation has now been stained by a driver who thinks like a eunuch.

SB 10.76.30 — "What will I say to My fathers, Rāma and Keśava, when I return to Them after having simply fled the battle? What can I tell Them that will befit My honor?

SB 10.76.31 — "Certainly My sisters-in-law will laugh at Me and say, 'O hero, tell us how in the world Your enemies turned You into such a coward in battle.'"

SB 10.76.32 — The driver replied: O long-lived one, I have done this knowing full well my prescribed duty. O my Lord, the chariot driver must protect the master of the chariot when he is in danger, and the master must also protect his driver.

SB 10.76.33 — With this rule in mind, I removed You from the battlefield, since You had been struck unconscious by Your enemy's club and I thought You were seriously injured.

SB 10.77: Lord Kṛṣṇa Slays the Demon Śālva

SB 10.77.1 — Śukadeva Gosvāmī said: After refreshing Himself with water, putting on His armor and picking up His bow, Lord Pradyumna told His driver, "Take Me back to where the hero Dyumān is standing."

SB 10.77.2 — In Pradyumna's absence, Dyumān had been devastating His army, but now Pradyumna counterattacked Dyumān and, smiling, pierced him with eight nārāca arrows.

SB 10.77.3 — With four of these arrows He struck Dyumān's four horses, with one arrow, his driver, with two more arrows, his bow and chariot flag, and with the last arrow, Dyumān's head.

SB 10.77.4 — Gada, Sātyaki, Sāmba and others began killing Śālva's army, and thus all the soldiers inside the airship began falling into the ocean, their necks severed.

SB 10.77.5 — As the Yadus and Śālva's followers thus went on attacking one another, the tumultuous, fearsome battle continued for twenty-seven days and nights.

SB 10.77.6-7 — Invited by Yudhiṣṭhira, the son of Dharma, Lord Kṛṣṇa had gone to Indraprastha. Now that the Rājasūya sacrifice had been completed and Śiśupāla killed, the Lord began to see inauspicious omens. So He took leave of the Kuru elders and the great sages, and also of Pṛthā and her sons, and returned to Dvārakā.

SB 10.77.8 — The Lord said to Himself: Because I have come here with My respected elder brother, kings partial to Śiśupāla may well be attacking My capital city.

SB 10.77.9 — [Śukadeva Gosvāmī continued:] After He arrived at Dvārakā and saw how His people were threatened with destruction, and also saw Śālva and his Saubha airship, Lord Keśava arranged for the city's defense and then addressed Dāruka as follows.

SB 10.77.10 — [Lord Kṛṣṇa said:] O driver, quickly take My chariot near Śālva. This lord of Saubha is a powerful magician; don't let him bewilder you.

SB 10.77.11 — Thus ordered, Dāruka took command of the Lord's chariot and drove forth. As the chariot entered the battlefield, everyone there, both friend and foe, caught sight of the emblem of Garuḍa.

SB 10.77.12 — When Śālva, the master of a decimated army, saw Lord Kṛṣṇa approaching, he hurled his spear at the Lord's charioteer. The spear roared frighteningly as it flew across the battlefield.

SB 10.77.13 — Śālva's hurtling spear lit up the whole sky like a mighty meteor, but Lord Śauri tore the great weapon into hundreds of pieces with His arrows.

SB 10.77.14 — Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.

SB 10.77.15 — Śālva then managed to strike Lord Kṛṣṇa's left arm, which held His bow Śārṅga, and, amazingly, Śārṅga fell from His hand.

SB 10.77.16 — Those who witnessed this all cried out in dismay. Then the master of Saubha roared loudly and addressed Lord Janārdana.

SB 10.77.17-18 — [Śālva said:] You fool! Because in our presence You kidnapped the bride of our friend Śiśupāla, Your own cousin, and because You later murdered him in the sacred assembly while he was inattentive, today with my sharp arrows I will send You to the land of no return! Though You think Yourself invincible, I will kill You now if You dare stand before me.

SB 10.77.19 — The Supreme Lord said: O dullard, you boast in vain, since you fail to see death standing near you. Real heroes do not talk much but rather show their prowess in action.

SB 10.77.20 — Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.

SB 10.77.21 — But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, "Devakī has sent me," and, sobbing, spoke the following words.

SB 10.77.22 — [The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.

SB 10.77.23 — When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion, and out of love for His parents He spoke the following words like an ordinary conditioned soul.

SB 10.77.24 — [Lord Kṛṣṇa said:] Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all-powerful!

SB 10.77.25 — After Govinda spoke these words, the master of Saubha again appeared, apparently leading Vasudeva before the Lord. Śālva then spoke as follows.

SB 10.77.26 — [Śālva said:] Here is Your dear father, who begot You and for whose sake You are living in this world. I shall now kill him before Your very eyes. Save him if You can, weakling!

SB 10.77.27 — After he had mocked the Lord in this way, the magician Śālva appeared to cut off Vasudeva's head with his sword. Taking the head with him, he entered the Saubha vehicle, which was hovering in the sky.

SB 10.77.28 — By nature Lord Kṛṣṇa is full in knowledge, and He possesses unlimited powers of perception. Yet for a moment, out of great affection for His loved ones, He remained absorbed in the mood of an ordinary human being. He soon recalled, however, that this was all a demoniac illusion engineered by Maya Dānava and employed by Śālva.

SB 10.77.29 — Now alert to the actual situation, Lord Acyuta saw before Him on the battlefield neither the messenger nor His father's body. It was as if He had awakened from a dream. Seeing His enemy flying above Him in his Saubha plane, the Lord then prepared to kill him.

SB 10.77.30 — Such is the account given by some sages, O wise King, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.

SB 10.77.31 — How can lamentation, bewilderment, material affection or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge and power are all similarly infinite?

SB 10.77.32 — By virtue of self-realization fortified by service rendered to His feet, devotees of the Lord dispel the bodily concept of life, which has bewildered the soul since time immemorial. Thus they attain eternal glory in His personal association. How, then, can that Supreme Truth, the destination of all genuine saints, be subject to illusion?

SB 10.77.33 — While Śālva continued to hurl torrents of weapons at Him with great force, Lord Kṛṣṇa, whose prowess never fails, shot His arrows at Śālva, wounding him and shattering his armor, bow and crest jewel. Then with His club the Lord smashed His enemy's Saubha airship.

SB 10.77.34 — Shattered into thousands of pieces by Lord Kṛṣṇa’s club, the Saubha airship plummeted into the water. Śālva abandoned it, stationed himself on the ground, took up his club and rushed toward Lord Acyuta.

SB 10.77.35 — As Śālva rushed at Him, the Lord shot a bhalla dart and cut off his arm that held the club. Having finally decided to kill Śālva, Kṛṣṇa then raised His Sudarśana disc weapon, which resembled the sun at the time of universal annihilation. The brilliantly shining Lord appeared like the easternmost mountain bearing the rising sun.

SB 10.77.36 — Employing His disc, Lord Hari removed that great magician’s head with its earrings and crown, just as Purandara had used his thunderbolt to cut off Vṛtra’s head. Seeing this, all of Śālva’s followers cried out, “Alas, alas!”

SB 10.77.37 — With the sinful Śālva now dead and his Saubha airship destroyed, the heavens resounded with kettledrums played by groups of demigods. Then Dantavakra, wanting to avenge the death of his friends, furiously attacked the Lord.

SB 10.78: The Killing of Dantavakra, Vidūratha and Romaharṣaṇa

SB 10.78.1-2 — Śukadeva Gosvāmī said: Acting out of friendship for Śiśupāla, Śālva and Pauṇḍraka, who had all passed on to the next world, the wicked Dantavakra appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps.

SB 10.78.3 — Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean.

SB 10.78.4 — Raising his club, the reckless King of Karūṣa said to Lord Mukunda, “What luck! What luck — to have You come before me today!

SB 10.78.5 — “You are our maternal cousin, Kṛṣṇa, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club.

SB 10.78.6 — “Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body.”

SB 10.78.7 — Thus trying to harass Lord Kṛṣṇa with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his club and roared like a lion.

SB 10.78.8 — Although hit by Dantavakra's club, Lord Kṛṣṇa, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His massive Kaumodakī club the Lord struck Dantavakra in the middle of his chest.

SB 10.78.9 — His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.

SB 10.78.10 — A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śiśupāla was killed.

SB 10.78.11 — But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.

SB 10.78.12 — O best of kings, as Vidūratha fell upon Him, Lord Kṛṣṇa used His razor-edged Sudarśana disc to remove his head, complete with its helmet and earrings.

SB 10.78.13-15 — Having thus destroyed Śālva and his Saubha airship, along with Dantavakra and his younger brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyādharas and Mahoragas, and also by Apsarās, Pitās, Yakṣas, Kinnaras and Cāraṇas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vṛṣṇis.

SB 10.78.16 — Thus Lord Kṛṣṇa, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly vision think He sometimes suffers defeat.

SB 10.78.17 — Lord Balarāma then heard that the Kurus were preparing for war with the Pāṇḍavas. Being neutral, He departed on the pretext of going to bathe in holy places.

SB 10.78.18 — After bathing at Prabhāsa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of brāhmaṇas to the portion of the Sarasvatī that flows westward into the sea.

SB 10.78.19-20 — Lord Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudarśana, Viśāla, Brahma-tīrtha, Cakra-tīrtha and the eastward-flowing Sarasvatī. He also went to all the

holy places along the Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice.

SB 10.78.21 — Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshiping Him.

SB 10.78.22 — After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated.

SB 10.78.23 — Lord Balarāma became extremely angry upon seeing how this member of the sūta caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned brāhmaṇas.

SB 10.78.24 — [Lord Balarāma said:] Because this fool born from an improperly mixed marriage sits above all these brāhmaṇas and even above Me, the protector of religion, he deserves to die.

SB 10.78.25-26 — Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and Purāṇas, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.

SB 10.78.27 — The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.

SB 10.78.28 — [Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romaharṣaṇa's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of kuśa grass and touching him with its tip.

SB 10.78.29 — All the sages cried out, "Alas, alas!" in great distress. They told Lord Saṅkarṣaṇa, "O master, You have committed an irreligious act!

SB 10.78.30 — "O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues.

SB 10.78.31-32 — "You have unknowingly killed a brāhmaṇa. Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free

will You nonetheless carry out the prescribed purification for this slaying of a brāhmaṇa, O purifier of the whole world, people in general will greatly benefit by Your example."

SB 10.78.33 — The Personality of Godhead said: I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first.

SB 10.78.34 — O sages, just say the word, and by My mystic power I shall restore everything you promised him — long life, strength and sensory power.

SB 10.78.35 — The sages said: Please see to it, O Rāma, that Your power and that of Your kuśa weapon, as well as our promise and Romaharṣaṇa's death, all remain intact.

SB 10.78.36 — The Supreme Lord said: The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romaharṣaṇa's son become the speaker of the Purāṇas, and let him be endowed with long life, strong senses and stamina.

SB 10.78.37 — Please tell Me your desire, O best of sages, and I shall certainly fulfill it. And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.

SB 10.78.38 — The sages said: A fearsome demon named Balvala, the son of Ilvala, comes here every new-moon day and contaminates our sacrifice.

SB 10.78.39 — O descendant of Daśārha, please kill that sinful demon, who pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us.

SB 10.78.40 — Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

SB 10.79: Lord Balarāma Goes on Pilgrimage

SB 10.79.1 — Śukadeva Gosvāmī said: Then, on the new-moon day, O King, a fierce and frightening wind arose, scattering dust all about and spreading the smell of pus everywhere.

SB 10.79.2 — Next, onto the sacrificial arena came a downpour of abominable things sent by Balvala, after which the demon himself appeared, trident in hand.

SB 10.79.3-4 — The immense demon resembled a mass of black carbon. His topknot and beard were like molten copper, and his face had horrible fangs and furrowed eyebrows. Upon seeing him, Lord Balarāma thought of His club, which tears to pieces His enemies' armies, and His plow weapon, which punishes the demons. Thus summoned, His two weapons appeared before Him at once.

SB 10.79.5 — With the tip of His plow Lord Balarāma caught hold of the demon Balvala as he flew through the sky, and with His club the Lord angrily struck that harasser of brāhmaṇas on the head.

SB 10.79.6 — Balvala cried out in agony and fell to the ground, his forehead cracked open and gushing blood. He resembled a red mountain struck by a lightning bolt.

SB 10.79.7 — The exalted sages honored Lord Rāma with sincere prayers and awarded Him infallible blessings. Then they performed His ritual bath, just as the demigods had formally bathed Indra when he killed Vṛtra.

SB 10.79.8 — They gave Lord Balarāma a Vaijayantī garland of unfading lotuses in which resided the goddess of fortune, and they also gave Him a set of divine garments and jewelry.

SB 10.79.9 — Then, given leave by the sages, the Lord went with a contingent of brāhmaṇas to the Kauśikī River, where He bathed. From there He went to the lake from which flows the river Sarayū.

SB 10.79.10 — The Lord followed the course of the Sarayū until He came to Prayāga, where He bathed and then performed rituals to propitiate the demigods and other living beings. Next He went to the āśrama of Pulaha Ṛṣi.

SB 10.79.11-15 — Lord Balarāma bathed in the Gomatī, Gaṇḍakī and Vipāśā rivers, and also immersed Himself in the Śoṇa. He went to Gayā, where He worshiped His forefathers, and to the mouth of the Ganges, where He performed purifying ablutions. At Mount Mahendra He saw Lord Paraśurāma and offered Him prayers, and then He bathed in the seven branches of the Godāvarī River, and also in the rivers Veṇā, Pampā and Bhīmarathī. Then Lord Balarāma met Lord Skanda and visited Śrī-śaila, the abode of Lord Giriśa. In the southern provinces known as Draviḍa-deśa the Supreme Lord saw the sacred Veṅkaṭa Hill, as well as the cities of Kāmakoṣṇī and Kāñcī, the exalted Kāverī River and the most holy Śrī-raṅga, where Lord Kṛṣṇa has manifested Himself. From there He went to Ṛṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.

SB 10.79.16-17 — There at Setubandha [Rāmeśvaram] Lord Halāyudha gave brāhmaṇas ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī rivers and the great Malaya Mountains. In the Malaya range Lord Balarāma found Agastya Ṛṣi sitting in meditation. After bowing down to the sage, the Lord offered him prayers and then received blessings from him. Taking leave from Agastya, He proceeded to the shore of the southern ocean, where He saw Goddess Durgā in her form of Kanyā-kumārī.

SB 10.79.18 — Next He went to Phālguna-tīrtha and bathed in the sacred Pañcāpsarā Lake, where Lord Viṣṇu had directly manifested Himself. At this place He gave away another ten thousand cows.

SB 10.79.19-21 — The Supreme Lord then traveled through the kingdoms of Kerala and Trigarta, visiting Lord Śiva's sacred city of Gokarṇa, where Lord Dhūrjaṭi [Śiva] directly manifests himself. After also visiting Goddess Pārvatī, who dwells on an island, Lord Balarāma went to the holy district of Śūrpāraka and bathed in the Tāpī, Payoṣṇī and Nirvindhyā rivers. He next entered the Daṇḍaka forest and went to the river Revā, along which the city of Māhiṣmatī is found. Then He bathed at Manu-tīrtha and finally returned to Prabhāsa.

SB 10.79.22 — The Lord heard from some brāhmaṇas how all the kings involved in the battle between the Kurus and Pāṇḍavas had been killed. From this He concluded that the earth was now relieved of her burden.

SB 10.79.23 — Wanting to stop the club fight then raging between Bhīma and Duryodhana on the battlefield, Lord Balarāma went to Kurukṣetra.

SB 10.79.24 — When Yudhiṣṭhira, Lord Kṛṣṇa, Arjuna and the twin brothers Nakula and Sahadeva saw Lord Balarāma, they offered Him respectful obeisances but said nothing, thinking "What has He come here to tell us?"

SB 10.79.25 — Lord Balarāma found Duryodhana and Bhīma with clubs in their hands, each furiously striving for victory over the other as they circled about skillfully. The Lord addressed them as follows.

SB 10.79.26 — [Lord Balarāma said:] King Duryodhana! And Bhīma! Listen! You two warriors are equal in fighting prowess. I know that one of you has greater physical power, while the other is better trained in technique.

SB 10.79.27 — Since you are so evenly matched in fighting prowess, I do not see how either of you can win or lose this duel. Therefore please stop this useless battle.

SB 10.79.28 — [Śukadeva Gosvāmī continued:] They did not accept Lord Balarāma's request, O King, although it was logical, for their mutual enmity was irrevocable. Each of them constantly remembered the insults and injuries he had suffered from the other.

SB 10.79.29 — Concluding that the battle was the arrangement of fate, Lord Balarāma went back to Dvārakā. There He was greeted by Ugrasena and His other relatives, who were all delighted to see Him.

SB 10.79.30 — Later Lord Balarāma returned to Naimiṣāraṇya, where the sages joyfully engaged Him, the embodiment of all sacrifice, in performing various kinds of Vedic sacrifice. Lord Balarāma was now retired from warfare.

SB 10.79.31 — The all-powerful Lord Balarāma bestowed upon the sages pure spiritual knowledge, by which they could see the whole universe within Him and also see Him pervading everything.

SB 10.79.32 — After executing with His wife the avabhṛtha ablutions, the beautifully dressed and ornamented Lord Balarāma, encircled by His immediate family and other relatives and friends, looked as splendid as the moon surrounded by its effulgent rays.

SB 10.79.33 — Countless other such pastimes were performed by mighty Balarāma, the unlimited and immeasurable Supreme Lord, whose mystic Yoga-māyā power makes Him appear to be a human being.

SB 10.79.34 — All the activities of the unlimited Lord Balarāma are amazing. Anyone who regularly remembers them at dawn and dusk will become very dear to the Supreme Personality of Godhead, Śrī Viṣṇu.

SB 10.80: The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā

SB 10.80.1 — King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

SB 10.80.2 — O brāhmaṇa, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental topics of Lord Uttamaḥśloka after hearing them repeatedly?

SB 10.80.3 — Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about Him.

SB 10.80.4 — An actual head is one that bows down to the Lord in His manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of His devotees.

SB 10.80.5 — Sūta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

SB 10.80.6 — Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

SB 10.80.7 — Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed brāhmaṇa suffered along with him and was emaciated from hunger.

SB 10.80.8 — The chaste wife of the poverty-stricken brāhmaṇa once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

SB 10.80.9 — [Sudāmā's wife said:] O brāhmaṇa, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to brāhmaṇas and very willing to grant them His shelter.

SB 10.80.10 — O fortunate one, please approach Him, the real shelter of all saints. He will certainly give abundant wealth to such a suffering householder as you.

SB 10.80.11 — Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

SB 10.80.12-13 — [Śukadeva Gosvāmī continued:] When his wife thus repeatedly implored him in various ways, the brāhmaṇa thought to himself, "To see Lord Kṛṣṇa is indeed the greatest achievement in life." Thus he decided to go, but first he told her, "My good wife, if there is anything in the house I can bring as a gift, please give it to me."

SB 10.80.14 — Sudāmā's wife begged four handfuls of flat rice from neighboring brāhmaṇas, tied up the rice in a torn piece of cloth and gave it to her husband as a present for Lord Kṛṣṇa.

SB 10.80.15 — Taking the flat rice, the saintly brāhmaṇa set off for Dvārakā, all the while wondering "How will I be able to have Kṛṣṇa's audience?"

SB 10.80.16-17 — The learned brāhmaṇa, joined by some local brāhmaṇas, passed three guard stations and went through three gateways, and then he walked by the homes of Lord Kṛṣṇa's faithful devotees, the Andhakas and Vṛṣṇis, which ordinarily no one could do. He then entered one of the opulent palaces belonging to Lord Hari's sixteen thousand queens, and when he did so he felt as if he were attaining the bliss of liberation.

SB 10.80.18 — At that time Lord Acyuta was seated on His consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

SB 10.80.19 — The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love.

SB 10.80.20-22 — Lord Kṛṣṇa seated His friend Sudāmā upon the bed. Then the Lord, who purifies the whole world, personally offered him various tokens of respect and washed his feet, O King, after which He sprinkled the water on His own head. He anointed him with divinely fragrant sandalwood, aguru and kuṅkuma pastes and happily worshiped him with aromatic incense and arrays of lamps. After finally offering him betel nut and the gift of a cow, He welcomed him with pleasing words.

SB 10.80.23 — By fanning him with her cāmara, the divine goddess of fortune personally served that poor brāhmaṇa, whose clothing was torn and dirty and who was so thin that veins were visible all over his body.

SB 10.80.24 — The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed brāhmaṇa.

SB 10.80.25-26 — [The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this brāhmaṇa as if he were an older brother.

SB 10.80.27 — [Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru.

SB 10.80.28 — The Supreme Lord said: My dear brāhmaṇa, you know well the ways of dharma. After you offered the gift of remuneration to our guru and returned home from his school, did you marry a compatible wife or not?

SB 10.80.29 — Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.

SB 10.80.30 — Having renounced all material propensities, which spring from the Lord's illusory energy, some people execute worldly duties with their minds undisturbed by mundane desires. They act as I do, to instruct the general populace.

SB 10.80.31 — My dear brāhmaṇa, do you remember how we lived together in our spiritual master's school? When a twice-born student has learned from his guru all that is to be learned, he can enjoy spiritual life, which lies beyond all ignorance.

SB 10.80.32 — My dear friend, he who gives a person his physical birth is his first spiritual master, and he who initiates him as a twice-born brāhmaṇa and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.

SB 10.80.33 — Certainly, O brāhmaṇa, of all the followers of the varṇāśrama system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

SB 10.80.34 — I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

SB 10.80.35-36 — O brāhmaṇa, do you remember what happened to us while we were living with our spiritual master? Once our guru's wife sent us to fetch firewood, and after we entered the vast forest, O twice-born one, an unseasonal storm arose, with fierce wind and rain and harsh thunder.

SB 10.80.37 — Then, as the sun set, the forest was covered by darkness in every direction, and with all the flooding we could not distinguish high land from low.

SB 10.80.38 — Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

SB 10.80.39 — Our guru, Sāndīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.

SB 10.80.40 — [Sāndīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

SB 10.80.41 — This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

SB 10.80.42 — You boys are first-class brāhmaṇas, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

SB 10.80.43 — [Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

SB 10.80.44 — The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

SB 10.80.45 — O almighty Lord, Your body comprises the Absolute Truth in the form of the Vedas and is thus the source of all auspicious goals of life. That You took up residence at the school of a spiritual master is simply one of Your pastimes in which You play the role of a human being.

SB 10.81: The Lord Blesses Sudāmā Brāhmaṇa

SB 10.81.1-2 — [Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, perfectly knows the hearts of all living beings, and He is especially devoted to the brāhmaṇas. While the Supreme Lord, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke

the following words to that dear friend of His, the brāhmaṇa Sudāmā, all the while smiling and looking upon him with affection.

SB 10.81.3 — The Supreme Lord said: O brāhmaṇa, what gift have you brought Me from home? I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please Me.

SB 10.81.4 — If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

SB 10.81.5 — [Śukadeva Gosvāmī continued:] Even after being addressed in this way, O King, the brāhmaṇa felt too embarrassed to offer his palmfuls of flat rice to the husband of the goddess of fortune. He simply kept his head bowed in shame.

SB 10.81.6-7 — Being the direct witness in the hearts of all living beings, Lord Kṛṣṇa fully understood why Sudāmā had come to see Him. Thus He thought, "In the past My friend has never worshiped Me out of a desire for material opulence, but now he comes to Me to satisfy his chaste and devoted wife. I will give him riches that even the immortal demigods cannot obtain."

SB 10.81.8 — Thinking like this, the Lord snatched from the brāhmaṇa's garment the grains of flat rice tied up in an old piece of cloth and exclaimed, "What is this?

SB 10.81.9 — "My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe."

SB 10.81.10 — After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.

SB 10.81.11 — [Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.

SB 10.81.12 — [Śukadeva Gosvāmī continued:] The brāhmaṇa spent that night in Lord Acyuta's palace after eating and drinking to his full satisfaction. He felt as if he had gone to the spiritual world.

SB 10.81.13 — The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The brāhmaṇa felt greatly delighted, my dear King, as he walked along the road.

SB 10.81.14 — Although he had apparently received no wealth from Lord Kṛṣṇa, Sudāmā was too shy to beg for it on his own. He simply returned home, feeling perfectly satisfied to have had the Supreme Lord's audience.

SB 10.81.15 — [Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the brāhmaṇas, and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.

SB 10.81.16 — Who am I? A sinful, poor friend of a brāhmaṇa. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.

SB 10.81.17 — He treated me just like one of His brothers, making me sit on the bed of His beloved consort. And because I was fatigued, His queen personally fanned me with a yak-tail cāmara.

SB 10.81.18 — Although He is the Lord of all demigods and the object of worship for all brāhmaṇas, He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.

SB 10.81.19 — Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

SB 10.81.20 — Thinking "If this poor wretch suddenly becomes rich, he will forget Me in his intoxicating happiness," the compassionate Lord did not grant me even a little wealth.

SB 10.81.21-23 — [Śukadeva Gosvāmī continued:] Thinking thus to himself, Sudāmā finally came to the place where his home stood. But that place was now crowded on all sides with towering, celestial palaces rivaling the combined brilliance of the sun, fire and the moon. There were splendorous courtyards and gardens, each filled with flocks of cooing birds and beautified by ponds in which kumuda, ambhoja, kahlāra and utpala lotuses grew. Finely attired men and doe-eyed women stood in attendance. Sudāmā wondered, "What is all this? Whose property is it? How has this all come about?"

SB 10.81.24 — As he continued to ponder in this way, the beautiful men — and maidservants, as effulgent as demigods, came forward to greet their greatly fortunate master with loud song and instrumental music.

SB 10.81.25 — When she heard that her husband had arrived, the brāhmaṇa's wife quickly came out of the house in a jubilant flurry. She resembled the goddess of fortune herself emerging from her divine abode.

SB 10.81.26 — When the chaste lady saw her husband, her eyes filled with tears of love and eagerness. As she held her eyes closed, she solemnly bowed down to him, and in her heart she embraced him.

SB 10.81.27 — Sudāmā was amazed to see his wife. Shining forth in the midst of maidservants adorned with jeweled lockets, she looked as effulgent as a demigoddess in her celestial airplane.

SB 10.81.28 — With pleasure he took his wife with him and entered his house, where there were hundreds of gem-studded pillars, just as in the palace of Lord Mahendra.

SB 10.81.29-32 — In Sudāmā's home were beds as soft and white as the foam of milk, with bedsteads made of ivory and ornamented with gold. There were also couches with golden legs, as well as royal cāmara fans, golden thrones, soft cushions and gleaming canopies hung with strings of pearls. Upon the walls of sparkling crystal glass, inlaid with precious emeralds, shone jeweled lamps, and the women in the palace were all adorned with precious gems. As he viewed this luxurious opulence of all varieties, the brāhmaṇa calmly reasoned to himself about his unexpected prosperity.

SB 10.81.33 — [Sudāmā thought:] I have always been poor. Certainly the only possible way that such an unfortunate person as myself could become suddenly rich is that Lord Kṛṣṇa, the supremely opulent chief of the Yadu dynasty, has glanced upon Me.

SB 10.81.34 — After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.

SB 10.81.35 — The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.

SB 10.81.36 — The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.

SB 10.81.37 — To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world — kingly power and material assets. Indeed, in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.

SB 10.81.38 — [Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.

SB 10.81.39 — Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly brāhmaṇas as His masters, and so there exists no deity higher than them.

SB 10.81.40 — Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear brāhmaṇa friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.

SB 10.81.41 — The Lord always shows brāhmaṇas special favor. Anyone who hears this account of the Supreme Lord's kindness to brāhmaṇas will come to develop love for the Lord and thus become freed from the bondage of material work.

SB 10.82: Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana

SB 10.82.1 — Śukadeva Gosvāmī said: Once, while Balarāma and Kṛṣṇa were living in Dvārakā, there occurred a great eclipse of the sun, just as if the end of Lord Brahmā's day had come.

SB 10.82.2 — Knowing of this eclipse in advance, O King, many people went to the holy place known as Samanta-pañcaka in order to earn pious credit.

SB 10.82.3-6 — After ridding the earth of kings, Lord Paraśurāma, the foremost of warriors, created huge lakes from the kings' blood at Samantaka-pañcaka. Although he is never tainted by karmic reactions, Lord Paraśurāma performed sacrifices there to instruct people in general; thus he acted like an ordinary person trying to free himself of sins. From all parts of Bhārata-varṣa a great number of people now came to that Samanta-pañcaka on pilgrimage. O descendant of Bharata, among those arriving at the holy place were many Vṛṣṇis, such as Gada, Pradyumna

and Sāmba, hoping to be relieved of their sins; Akrūra, Vasudeva, Āhuka and other kings also went there. Aniruddha remained in Dvārakā with Sucandra, Śuka and Sāraṇa to guard the city, together with Kṛtavarmā, the commander of their armed forces.

SB 10.82.7-8 — The mighty Yādavas passed with great majesty along the road. They were attended by their soldiers, who rode on chariots rivaling the airplanes of heaven, on horses moving with a rhythmic gait, and on bellowing elephants as huge as clouds. Also with them were many infantrymen as effulgent as celestial Vidyādharas. The Yādavas were so divinely dressed — being adorned with gold necklaces and flower garlands and wearing fine armor — that as they proceeded along the road with their wives they seemed to be demigods flying through the sky.

SB 10.82.9 — At Samanta-pañcaka, the saintly Yādavas bathed and then observed a fast with careful attention. Afterward they presented brāhmaṇas with cows bedecked with garments, flower garlands and gold necklaces.

SB 10.82.10 — In accordance with scriptural injunctions, the descendants of Vṛṣṇi then bathed once more in Lord Paraśurāma's lakes and fed first-class brāhmaṇas with sumptuous food. All the while they prayed, "May we be granted devotion to Lord Kṛṣṇa."

SB 10.82.11 — Then, with the permission of Lord Kṛṣṇa, their sole object of worship, the Vṛṣṇis ate breakfast and sat down at their leisure beneath trees that gave cooling shade.

SB 10.82.12-13 — The Yādavas saw that many of the kings who had arrived were old friends and relatives — the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus, Sṛñjayas, Kāmbojas, Kaikayas, Madras, Kuntīs and the kings of Ānarta and Kerala. They also saw many hundreds of other kings, both allies and adversaries. In addition, my dear King Parīkṣit, they saw their dear friends Nanda Mahārāja and the cowherd men and women, who had been suffering in anxiety for so long.

SB 10.82.14 — As the great joy of seeing one another made the lotuses of their hearts and faces bloom with fresh beauty, the men embraced one another enthusiastically. With tears pouring from their eyes, the hair on their bodies standing on end and their voices choked up, they all felt intense bliss.

SB 10.82.15 — The women glanced at one another with pure smiles of loving friendship. And when they embraced, their breasts, smeared with saffron paste, pressed against one another as their eyes filled with tears of affection.

SB 10.82.16 — They all then offered obeisances to their elders and received respect in turn from their younger relatives. After inquiring from one another about the comfort of their trip and their well-being, they proceeded to talk about Kṛṣṇa.

SB 10.82.17 — Queen Kuntī met with her brothers and sisters and their children, and also with her parents, her brothers' wives and Lord Mukunda. While talking with them she forgot her sorrow.

SB 10.82.18 — Queen Kuntī said: My dear, respectable brother, I feel that my desires have been frustrated, because although all of you are most saintly, you forgot me during my calamities.

SB 10.82.19 — Friends and family members — even children, brothers and parents — forget a dear one whom Providence no longer favors.

SB 10.82.20 — Śrī Vasudeva said: Dear sister, please do not be angry with us. We are only ordinary men, playthings of fate. Indeed, whether a person acts on his own or is forced by others, he is always under the Supreme Lord's control.

SB 10.82.21 — Harassed by Kaṁsa, we all fled in various directions, but by the grace of Providence we have now finally been able to return to our homes, my dear sister.

SB 10.82.22 — Śukadeva Gosvāmī said: Vasudeva, Ugrasena and the other Yadus honored the various kings, who became supremely blissful and content upon seeing Lord Acyuta.

SB 10.82.23-26 — All the royalty present, including Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī and her sons, the Pāṇḍavas and their wives, Kuntī, Sañjaya, Vidura, Kṛpācārya, Kuntībhoja, Virāṭa, Bhīṣmaka, the great Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu, Kāśirāja, Damaghoṣa, Viśālākṣa, Maithila, Madra, Kekaya, Yudhāmanyu, Suśarmā, Bāhlika with his associates and their sons, and the many other kings subservient to Mahārāja Yudhiṣṭhira — all of them, O best of kings, were simply amazed to see the transcendental form of Lord Kṛṣṇa, the abode of all opulence and beauty, standing before them with His consorts.

SB 10.82.27 — After Lord Balarāma and Lord Kṛṣṇa had liberally honored them, with great joy and enthusiasm these kings began to praise the members of the Vṛṣṇi clan, Śrī Kṛṣṇa's personal associates.

SB 10.82.28 — [The kings said:] O King of the Bhojas, you alone among men have achieved a truly exalted birth, for you continually behold Lord Kṛṣṇa, who is rarely visible even to great yogīs.

SB 10.82.29-30 — His fame, as broadcast by the Vedas, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures — these thoroughly purify this

universe. Although the earth's good fortune was ravaged by time, the touch of His lotus feet has revitalized her, and thus she is raining down on us the fulfillment of all our desires. The same Lord Viṣṇu who makes one forget the goals of heaven and liberation has now entered into marital and blood relationships with you, who otherwise travel on the hellish path of family life. Indeed, in these relationships you see and touch Him directly, walk beside Him, converse with Him, and together with Him lie down to rest, sit at ease and take your meals.

SB 10.82.31 — Śukadeva Gosvāmī said: When Nanda Mahārāja learned that the Yadus had arrived, led by Kṛṣṇa, he immediately went to see them. The cowherds accompanied him, their various possessions loaded on their wagons.

SB 10.82.32 — Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.

SB 10.82.33 — Vasudeva embraced Nanda Mahārāja with great joy. Beside himself with ecstatic love, Vasudeva remembered the troubles Kaṁsa had caused him, forcing him to leave his sons in Gokula for Their safety.

SB 10.82.34 — O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing.

SB 10.82.35 — Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yaśodā forgot their sorrow.

SB 10.82.36 — Then Rohiṇī and Devakī both embraced the Queen of Vraja, remembering the faithful friendship she had shown them. Their throats choking with tears, they addressed her as follows.

SB 10.82.37 — [Rohiṇī and Devakī said:] What woman could forget the unceasing friendship you and Nanda have shown us, dear Queen of Vraja? There is no way to repay you in this world, even with the wealth of Indra.

SB 10.82.38 — Before these two boys had ever seen Their real parents, you acted as Their parents and gave Them all affectionate care, training, nourishment and protection. They were never afraid, good lady, because you protected Them just as eyelids protect the eyes. Indeed, saintly persons like you never discriminate between outsiders and their own kin.

SB 10.82.39 — Śukadeva Gosvāmī said: While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

SB 10.82.40 — The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

SB 10.82.41 — [Lord Kṛṣṇa said:] My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying My enemies.

SB 10.82.42 — Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.

SB 10.82.43 — Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way.

SB 10.82.44 — Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

SB 10.82.45 — Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.

SB 10.82.46 — In this way all created things reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these — the material creation and the self — as manifest within Me, the imperishable Supreme Truth.

SB 10.82.47 — Śukadeva Gosvāmī said: Having thus been instructed by Kṛṣṇa in spiritual matters, the gopīs were freed of all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully.

SB 10.82.48 — The gopīs spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

SB 10.83: Draupadī Meets the Queens of Kṛṣṇa

SB 10.83.1 — Śukadeva Gosvāmī said: Thus Lord Kṛṣṇa, the spiritual master of the gopīs and the very purpose of their life, showed them His mercy. He then met with Yudhiṣṭhira and all His other relatives and inquired from them about their welfare.

SB 10.83.2 — Feeling greatly honored, King Yudhiṣṭhira and the others, freed of all sinful reactions by seeing the feet of the Lord of the universe, gladly answered His inquiries.

SB 10.83.3 — [Lord Kṛṣṇa's relatives said:] O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed from the minds of great devotees through their mouths. It destroys the embodied souls' forgetfulness of the creator of their bodily existence.

SB 10.83.4 — The radiance of Your personal form dispels the threefold effects of material consciousness, and by Your grace we become immersed in total happiness. Your knowledge is indivisible and unrestricted. By Your Yoga-māyā potency You have assumed this human form for protecting the Vedas, which had been threatened by time. We bow down to You, the final destination of perfect saints.

SB 10.83.5 — The great sage Śukadeva Gosvāmī said: As Yudhiṣṭhira and the others were thus praising Lord Kṛṣṇa, the crest jewel of all sublimely glorified personalities, the women of the Andhaka and Kaurava clans met with one another and began discussing topics about Govinda that are sung throughout the three worlds. Please listen as I relate these to you.

SB 10.83.6-7 — Śrī Draupadī said: O Vaidarbhī, Bhadrā and Jāmbavatī, O Kauśalā, Satyabhāmā and Kālindī, O Śaibyā, Rohiṇī, Lakṣmaṇā and other wives of Lord Kṛṣṇa, please tell me how the Supreme Lord Acyuta, imitating the ways of this world by His mystic power, came to marry each of you.

SB 10.83.8 — Śrī Rukmiṇī said: When all the kings held their bows at the ready to assure that I would be presented to Śiśupāla, He who puts the dust of His feet on the heads of invincible

warriors took me from their midst, as a lion forcibly takes his prey from the midst of goats and sheep. May I always be allowed to worship those feet of Lord Kṛṣṇa, the abode of Goddess Śrī.

SB 10.83.9 — Śrī Satyabhāmā said: My father, his heart tormented by his brother's death, accused Kṛṣṇa of killing him. To remove the stain on His reputation, the Lord defeated the king of the bears and took back the Syamantaka jewel, which He then returned to my father. Fearing the consequences of his offense, my father offered me to the Lord, even though I had already been promised to others.

SB 10.83.10 — Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord's maidservant.

SB 10.83.11 — Śrī Kālindī said: The Lord knew I was performing severe austerities and penances with the hope of one day touching His lotus feet. So He came to me in the company of His friend and took my hand in marriage. Now I am engaged as a sweeper in His palace.

SB 10.83.12 — Śrī Mitravindā said: At my svayaṁvara ceremony He came forward, defeated all the kings present — including my brothers, who dared insult Him — and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life.

SB 10.83.13-14 — Śrī Satyā said: My father arranged for seven extremely powerful and vigorous bulls with deadly sharp horns to test the prowess of the kings who desired my hand in marriage. Although these bulls destroyed the false pride of many heroes, Lord Kṛṣṇa subdued them effortlessly, tying them up in the same way that children playfully tie up a goat's kids. He thus purchased me with His valor. Then He took me away with my maidservants and a full army of four divisions, defeating all the kings who opposed Him along the road. May I be granted the privilege of serving that Lord.

SB 10.83.15-16 — Śrī Bhadrā said: My dear Draupadī, of his own free will my father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an akṣauhiṇī military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa's lotus feet as I wander from life to life, bound by my karma.

SB 10.83.17 — Śrī Lakṣmaṇā said: O Queen, I repeatedly heard Nārada Muni glorify the appearances and activities of Acyuta, and thus my heart also became attached to that Lord, Mukunda. Indeed, even Goddess Padmahastā chose Him as her husband after careful consideration, rejecting the great demigods who rule various planets.

SB 10.83.18 — My father, Bṛhatsena, was by nature compassionate to his daughter, and knowing how I felt, O saintly lady, he arranged to fulfill my desire.

SB 10.83.19 — Just as a fish was used as a target in your svayaṁvara ceremony, O Queen, to assure that you would obtain Arjuna as your husband, so a fish was also used in my ceremony. In my case, however, it was concealed on all sides, and only its reflection could be seen in a pot of water below.

SB 10.83.20 — Hearing of this, thousands of kings expert in shooting arrows and in wielding other weapons converged from all directions on my father's city, accompanied by their military teachers.

SB 10.83.21 — My father properly honored each king according to his strength and seniority. Then those whose minds were fixed on me took up the bow and arrow and one by one tried to pierce the target in the midst of the assembly.

SB 10.83.22 — Some of them picked up the bow but could not string it, and so they threw it aside in frustration. Some managed to pull the bowstring toward the tip of the bow, only to have the bow spring back and knock them to the ground.

SB 10.83.23 — A few heroes — namely Jarāsandha, Śiśupāla, Bhīma, Duryodhana, Karṇa and the King of Ambaṣṭha — succeeded in stringing the bow, but none of them could find the target.

SB 10.83.24 — Then Arjuna looked at the reflection of the fish in the water and determined its position. When he carefully shot his arrow at it, however, he did not pierce the target but merely grazed it.

SB 10.83.25-26 — After all the arrogant kings had given up, their pride broken, the Supreme Personality of Godhead picked up the bow, easily strung it and then fixed His arrow upon it. As the sun stood in the constellation Abhijit, He looked at the fish in the water only once and then pierced it with the arrow, knocking it to the ground.

SB 10.83.27 — Kettledrums resounded in the sky, and on the earth people shouted "Jaya! Jaya!" Overjoyed, demigods showered flowers.

SB 10.83.28 — Just then I walked onto the ceremonial ground, the ankle bells on my feet gently tinkling. I was wearing new garments of the finest silk, tied with a belt, and I carried a brilliant necklace fashioned of gold and jewels. There was a shy smile on my face and a wreath of flowers in my hair.

SB 10.83.29 — I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart.

SB 10.83.30 — Just then there were loud sounds of conchshells and mṛdaṅga, paṭaha, bherī and ānaka drums, as well as other instruments. Men and women began to dance, and singers began to sing.

SB 10.83.31 — The leading kings there could not tolerate my having chosen the Supreme Personality of Godhead, O Draupadī. Burning with lust, they became quarrelsome.

SB 10.83.32 — The Lord then placed me on His chariot, drawn by four most excellent horses. Donning His armor and readying His bow Śārṅga, He stood on the chariot, and there on the battleground He manifested His four arms.

SB 10.83.33 — Dāruka drove the Lord's gold-trimmed chariot as the kings looked on, O Queen, like small animals helplessly watching a lion.

SB 10.83.34 — The kings pursued the Lord like village dogs chasing a lion. Some kings, raising their bows, stationed themselves on the road to stop Him as He passed by.

SB 10.83.35 — These warriors were deluged by arrows shot from the Lord's bow, Śārṅga. Some of the kings fell on the battlefield with severed arms, legs and necks; the rest gave up the fight and fled.

SB 10.83.36 — The Lord of the Yadus then entered His capital city, Kuśasthalī [Dvārakā], which is glorified in heaven and on earth. The city was elaborately decorated with flagpoles carrying banners that blocked the sun, and also with splendid archways. As Lord Kṛṣṇa entered, He appeared like the sun-god entering his abode.

SB 10.83.37 — My father honored his friends, family and in-laws with priceless clothing and jewelry and with royal beds, thrones and other furnishings.

SB 10.83.38 — With devotion he presented the perfectly complete Lord with a number of maidservants bedecked with precious ornaments. Accompanying these maidservants were guards walking on foot and others riding elephants, chariots and horses. He also gave the Lord extremely valuable weapons.

SB 10.83.39 — Thus, by renouncing all material association and practicing austere penances, we queens have all become personal maidservants of the self-satisfied Supreme Lord.

SB 10.83.40 — Rohiṇī-devi, speaking for the other queens, said: After killing Bhaumāsura and his followers, the Lord found us in the demon's prison and could understand that we were the daughters of the kings whom Bhauma had defeated during his conquest of the earth. The Lord set us free, and because we had been constantly meditating upon His lotus feet, the source of liberation from material entanglement, He agreed to marry us, though His every desire is already fulfilled.

SB 10.83.41-42 — O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kuṅkuma from His consort's bosom.

SB 10.83.43 — We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire — the touch of the dust He leaves on the plants and grass as He tends His cows.

SB 10.84: The Sages' Teachings at Kurukṣetra

SB 10.84.1 — Śukadeva Gosvāmī said: Pṛthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord's cowherd girīfriends were all amazed to hear of the queens' deep love for Lord Kṛṣṇa, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears.

SB 10.84.2-5 — As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śatānanda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.

SB 10.84.6 — As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed down to the sages, who are honored throughout the universe.

SB 10.84.7 — Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places, water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.

SB 10.84.8 — After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.

SB 10.84.9 — The Supreme Lord said: Now our lives are indeed successful, for we have obtained life's ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.

SB 10.84.10 — How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways?

SB 10.84.11 — Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.

SB 10.84.12 — Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.

SB 10.84.13 — One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass.

SB 10.84.14 — Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned brāhmaṇas remained silent, their minds bewildered.

SB 10.84.15 — For some time the sages pondered the Supreme Lord's behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.

SB 10.84.16 — The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.

SB 10.84.17 — Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.

SB 10.84.18 — Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul of the varṇāśrama social order, the Supreme Personality of Godhead, maintain the eternal path of the Vedas by enjoying Your pleasure pastimes.

SB 10.84.19 — The Vedas are Your spotless heart, and through them one can perceive — by means of austerity, study and self-control — the manifest, the unmanifest and the pure existence transcendental to both.

SB 10.84.20 — Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the Vedas. For that very reason You are the foremost worshiper of the brāhmaṇas.

SB 10.84.21 — Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing.

SB 10.84.22 — Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yoga-māyā.

SB 10.84.23 — Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.

SB 10.84.24-25 — A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.

SB 10.84.26 — Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected yogīs can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering — the material mind — attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

SB 10.84.27 — Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāśārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.

SB 10.84.28 — Seeing that they were about to leave, the renowned Vasudeva approached the sages. After bowing down to them and touching their feet, he spoke to them with carefully chosen words.

SB 10.84.29 — Śrī Vasudeva said: Obeisances to you, the residence of all the demigods. Please hear me, O sages. Kindly tell us how the reactions of one's work can be counteracted by further work.

SB 10.84.30 — Śrī Nārada Muni said: O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.

SB 10.84.31 — In this world familiarity breeds contempt. For example, one who lives on the banks of the Ganges might travel to some other body of water to be purified.

SB 10.84.32-33 — The Supreme Lord's awareness is never disturbed by time, by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by His own creations of prāṇa and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.

SB 10.84.34 — [Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.

SB 10.84.35 — [The sages said:] It has been definitely concluded that work is counteracted by further work when one executes Vedic sacrifices as a means of worshiping Viṣṇu, the Lord of all sacrifices, with sincere faith.

SB 10.84.36 — Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.

SB 10.84.37 — This is the most auspicious path for a religious householder of the twice-born orders — to selflessly worship the Personality of Godhead with wealth honestly obtained.

SB 10.84.38 — An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O saintly Vasudeva, by studying the effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities.

SB 10.84.39 — Dear Prabhu, a member of the twice-born classes is born with three kinds of debts — those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.

SB 10.84.40 — But you, O magnanimous soul, are already free from two of your debts — those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.

SB 10.84.41 — O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.

SB 10.84.42 — Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.

SB 10.84.43 — Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.

SB 10.84.44-45 — When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.

SB 10.84.46 — Mṛdaṅgas, paṭahas, conchshells, bherīs, ānakas and other instruments resounded, male and female dancers danced, and sūtas and māgadhas recited glorifications. Sweet-voiced Gandharvīs sang, accompanied by their husbands.

SB 10.84.47 — After Vasudeva's eyes had been decorated with black cosmetic and his body smeared with fresh butter, the priests initiated him according to scriptural rules by sprinkling him and his eighteen wives with sacred water. Encircled by his wives, he resembled the regal moon encircled by stars.

SB 10.84.48 — Vasudeva received initiation along with his wives, who wore silk saris and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.

SB 10.84.49 — My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk dhotīs and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.

SB 10.84.50 — At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective sons, wives and other family members, who were expansions of Their opulences.

SB 10.84.51 — Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, mantras and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.

SB 10.84.52 — Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.

SB 10.84.53 — After supervising the patnī-saṁyāja and avabhṛthya rituals, the great brāhmaṇa sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.

SB 10.84.54 — His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs.

SB 10.84.55-56 — With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Sṛñjaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various guests departed as they all chanted the glories of Vasudeva's sacrifice.

SB 10.84.57-58 — The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation.

SB 10.84.59 — Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship.

SB 10.84.60 — Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows.

SB 10.84.61 — Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it.

SB 10.84.62 — Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated.

SB 10.84.63 — Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our eyes are so blinded by the intoxication of material good fortune that we continue to ignore you.

SB 10.84.64 — O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends.

SB 10.84.65 — Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him.

SB 10.84.66 — And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus.

SB 10.84.67-68 — Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

SB 10.84.69 — Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā.

SB 10.84.70 — Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to Dvārakā.

SB 10.84.71 — They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones.

SB 10.85: Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons

SB 10.85.1 — Śrī Bādarāyaṇi said: One day the two sons of Vasudeva — Saṅkarṣaṇa and Acyuta — came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them.

SB 10.85.2 — Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows.

SB 10.85.3 — [Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well.

SB 10.85.4 — You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

SB 10.85.5 — O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation.

SB 10.85.6 — Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

SB 10.85.7 — The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightning, the permanence of mountains and the aroma and sustaining power of the earth — all these are actually You.

SB 10.85.8 — My Lord, You are water, and also its taste and and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement.

SB 10.85.9 — You are the directions and their accommodating capacity, the all-pervading ether and the elemental sound residing within it. You are the primeval, unmanifested form of sound; the first syllable, om; and audible speech, by which sound, as words, acquires particular references.

SB 10.85.10 — You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

SB 10.85.11 — You are false ego in the mode of ignorance, which is the source of the physical elements; false ego in the mode of passion, which is the source of the bodily senses; false ego in the mode of goodness, which is the source of the demigods; and the unmanifest, total material energy, which underlies everything.

SB 10.85.12 — You are the one indestructible entity among all the destructible things of this world, like the underlying substance that is seen to remain unchanged while the things made from it undergo transformations.

SB 10.85.13 — The modes of material nature — namely goodness, passion and ignorance — together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yoga-māyā.

SB 10.85.14 — Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality.

SB 10.85.15 — They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death.

SB 10.85.16 — By good fortune a soul may obtain a healthy human life — an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to waste his entire life.

SB 10.85.17 — You keep this whole world bound up by the ropes of affection, and thus when people consider their material bodies, they think, "This is me," and when they consider their progeny and other relations, they think, "These are mine."

SB 10.85.18 — You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.

SB 10.85.19 — Therefore, O friend of the distressed, I now approach Your lotus feet for shelter — the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.

SB 10.85.20 — Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?

SB 10.85.21 — Śukadeva Gosvāmī said: Having heard His father's words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.

SB 10.85.22 — The Supreme Lord said: My dear Father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.

SB 10.85.23 — Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.

SB 10.85.24 — The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.

SB 10.85.25 — The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.

SB 10.85.26 — Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.

SB 10.85.27-28 — At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kaṁsa, she felt great sorrow, and thus with tear-filled eyes she beseeched Kṛṣṇa and Balarāma.

SB 10.85.29 — Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.

SB 10.85.30 — Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.

SB 10.85.31 — O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.

SB 10.85.32-33 — It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers' abode as a token of remuneration for Your guru's mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so that I may see them once again.

SB 10.85.34 — The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yoga-māyā potency and entered the region of Sutala.

SB 10.85.35 — When the King of the Daityas, Bali Mahārāja, noticed the arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.

SB 10.85.36 — Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and poured it upon himself and his followers.

SB 10.85.37 — He worshiped Them with all the riches at his disposal — priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family's wealth, and also his own self.

SB 10.85.38 — Taking hold of the Lords' lotus feet again and again, Bali, the conqueror of Indra's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.

SB 10.85.39 — King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of sāṅkhya and yoga.

SB 10.85.40 — Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.

SB 10.85.41-43 — Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas,

Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the demigods and others infatuated by material goodness feel no such attraction for You.

SB 10.85.44 — What to speak of ourselves, O Lord of all perfect yogīs, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.

SB 10.85.45 — Please be merciful to me so I may get out of the blind well of family life — my false home — and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life's necessities at the feet of the universally charitable trees.

SB 10.85.46 — O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.

SB 10.85.47 — The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrnā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

SB 10.85.48-49 — Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiraṇyakaśipu. The goddess Yoga-māyā then took them away from Hiraṇyakaśipu, and they were born again from Devakī's womb. After this, O King, Kaṁsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

SB 10.85.50 — We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering, they will return to their home in heaven.

SB 10.85.51 — By My grace these six — Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī — will return to the abode of pure saints.

SB 10.85.52 — [Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.

SB 10.85.53 — When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.

SB 10.85.54 — Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.

SB 10.85.55-56 — By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of the Lord, Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.

SB 10.85.57 — Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion created by Kṛṣṇa.

SB 10.85.58 — Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.

SB 10.85.59 — Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the all-auspicious kingdom of God.

SB 10.86: Arjuna Kidnaps Subhadrā, and Kṛṣṇa Blesses His Devotees

SB 10.86.1 — King Parīkṣit said: O brāhmaṇa, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.

SB 10.86.2-3 — Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadrā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.

SB 10.86.4 — He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.

SB 10.86.5 — One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.

SB 10.86.6 — There he saw the wonderful maiden Subhadrā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became agitated and absorbed in thoughts of her.

SB 10.86.7 — Arjuna was very attractive to women, and as soon as Subhadrā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.

SB 10.86.8 — Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.

SB 10.86.9 — Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadrā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadrā's parents and Kṛṣṇa had sanctioned this.

SB 10.86.10 — Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadrā away just as a lion takes his prey from the midst of lesser animals.

SB 10.86.11 — When He heard of Subhadrā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.

SB 10.86.12 — Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.

SB 10.86.13 — Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.

SB 10.86.14 — Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.

SB 10.86.15 — By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.

SB 10.86.16 — Similarly free from false ego was the ruler of that kingdom, my dear Parīkṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.

SB 10.86.17 — Pleased with both of them, the Supreme Personality of Godhead mounted His chariot, which Dāruka had brought, and traveled to Videha with a group of sages.

SB 10.86.18 — Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Bṛhaspati, Kaṇva, Maitreya and Cyavana.

SB 10.86.19 — In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of arghya water in their hands, as if to worship the risen sun surrounded by planets.

SB 10.86.20 — The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.

SB 10.86.21 — Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.

SB 10.86.22 — Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.

SB 10.86.23 — As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had previously only heard about.

SB 10.86.24 — Both the King of Mithilā and Śrutadeva fell at the Lord's feet, each thinking that the spiritual master of the universe had come there just to show him mercy.

SB 10.86.25 — At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the brāhmaṇa sages.

SB 10.86.26 — Wanting to please them both, the Lord accepted both their invitations. Thus He simultaneously went to both homes, and neither could see Him entering the other's house.

SB 10.86.27-29 — When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, arghya and cows and bulls.

SB 10.86.30 — When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

SB 10.86.31 — Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illumined witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

SB 10.86.32 — You have said, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee." To prove Your own words true, You have now revealed Yourself to our eyes.

SB 10.86.33 — What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own?

SB 10.86.34 — Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

SB 10.86.35 — Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

SB 10.86.36 — Please stay a few days in our house, along with these brāhmaṇas, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

SB 10.86.37 — [Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good fortune on the men and women of Mithilā.

SB 10.86.38 — Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

SB 10.86.39 — After bringing mats of grass and darbha straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

SB 10.86.40 — With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

SB 10.86.41 — He worshiped them with offerings of auspicious items easily available to him, such as fruits, uśīra root, pure, nectarean water, fragrant clay, tulasī leaves, kuśa grass and lotus flowers. Then he offered them food that increases the mode of goodness.

SB 10.86.42 — He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great brāhmaṇas, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

SB 10.86.43 — When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

SB 10.86.44 — Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His transcendental form.

SB 10.86.45 — The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself within it.

SB 10.86.46 — You reveal Yourself within the hearts of those persons of pure consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

SB 10.86.47 — But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

SB 10.86.48 — Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

SB 10.86.49 — O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

SB 10.86.50 — Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling, spoke to him as follows.

SB 10.86.51 — The Supreme Lord said: My dear brāhmaṇa, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

SB 10.86.52 — One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

SB 10.86.53 — By his very birth, a brāhmaṇa is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

SB 10.86.54 — Even My own four-armed form is no dearer to Me than a brāhmaṇa. Within himself a learned brāhmaṇa comprises all the Vedas, just as within Myself I comprise all the demigods.

SB 10.86.55 — Ignorant of this truth, foolish people neglect and enviously offend a learned brāhmaṇa, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

SB 10.86.56 — Because he has realized Me, a brāhmaṇa is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

SB 10.86.57 — Therefore you should worship these brāhmaṇa sages, O brāhmaṇa, with the same faith you have in Me. If you do so, you will worship Me directly, which you cannot do otherwise, even with offerings of vast riches.

SB 10.86.58 — Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost brāhmaṇas accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva and the King attained the ultimate transcendental destination.

SB 10.86.59 — O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

SB 10.87: The Prayers of the Personified Vedas

SB 10.87.1 — Śrī Parīkṣit said: O brāhmaṇa, how can the Vedas directly describe the Supreme Absolute Truth, who cannot be described in words? The Vedas are limited to describing the qualities of material nature, but the Supreme is devoid of these qualities, being transcendental to all material manifestations and their causes.

SB 10.87.2 — Śukadeva Gosvamī said: The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation.

SB 10.87.3 — Those who came before even our ancient predecessors meditated upon this same confidential knowledge of the Absolute Truth. Indeed, anyone who faithfully concentrates on this knowledge will become free from material attachments and attain the final goal of life.

SB 10.87.4 — In this connection I will relate to you a narration concerning the Supreme Lord Nārāyaṇa. It is about a conversation that once occurred between Śrī Nārāyaṇa Ṛṣi and Nārada Muni.

SB 10.87.5 — Once, while traveling among the various planets of the universe, the Lord's beloved devotee Nārada went to visit the primeval sage Nārāyaṇa at His āśrama.

SB 10.87.6 — From the very beginning of Brahmā's day Lord Nārāyaṇa Ṛṣi has been undergoing austere penances in this land of Bhārata while perfectly performing religious duties and

exemplifying spiritual knowledge and self-control — all for the benefit of human beings in both this world and the next.

SB 10.87.7 — There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.

SB 10.87.8 — As the sages listened, Lord Nārāyaṇa Ṛṣi related to Nārada an ancient discussion about the Absolute Truth that took place among the residents of Janaloka.

SB 10.87.9 — The Personality of Godhead said: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there performed a great sacrifice to the Absolute Truth by vibrating transcendental sounds. These sages, mental sons of Brahmā, were all perfect celibates.

SB 10.87.10 — At that time you happened to be visiting the Lord on Śvetadvīpa — that Supreme Lord in whom the Vedas lie down to rest during the period of universal annihilation. A lively discussion arose among the sages on Janaloka as to the nature of the Supreme Absolute Truth. Indeed, the same question arose then that you are asking Me now.

SB 10.87.11 — Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.

SB 10.87.12-13 — Śrī Sanandana replied: After the Supreme Lord withdrew the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified Vedas awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.

SB 10.87.14 — The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

SB 10.87.15 — This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct

all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

SB 10.87.16 — Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

SB 10.87.17 — Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

SB 10.87.18 — Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

SB 10.87.19 — Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

SB 10.87.20 — The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

SB 10.87.21 — My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

SB 10.87.22 — When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

SB 10.87.23 — Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

SB 10.87.24 — Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains — no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

SB 10.87.25 — Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality — all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

SB 10.87.26 — The three modes of material nature comprise everything in this world — from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

SB 10.87.27 — The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

SB 10.87.28 — Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

SB 10.87.29 — O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

SB 10.87.30 — If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

SB 10.87.31 — Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

SB 10.87.32 — The wise souls who understand how Your Māyā deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows — the triple-rimmed wheel of time — repeatedly terrify those who refuse to take shelter of You.

SB 10.87.33 — The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

SB 10.87.34 — To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world — a place inherently doomed to destruction and devoid of significance — that could give them real happiness?

SB 10.87.35 — Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

SB 10.87.36 — It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

SB 10.87.37 — Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

SB 10.87.38 — The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

SB 10.87.39 — Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice yoga only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

SB 10.87.40 — When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

SB 10.87.41 — Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

SB 10.87.42 — The Supreme Lord, Śrī Nārāyaṇa Ṛṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

SB 10.87.43 — Thus the ancient saints who travel in the upper heavens distilled this nectarean and confidential essence of all the Vedas and Purāṇas.

SB 10.87.44 — And as you wander the earth at will, My dear son of Brahmā, you should faithfully meditate on these instructions concerning the science of the Self, which burn up the material desires of all men.

SB 10.87.45 — Śukadeva Gosvāmī said: When Śrī Nārāyaṇa Ṛṣi ordered him in this way, the self-possessed sage Nārada, whose vow is as heroic as a warrior's, accepted the command with firm faith. Now successful in all his purposes, he thought about what he had heard, O King, and replied to the Lord as follows.

SB 10.87.46 — Śrī Nārada said: I offer my obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa, who manifests His all-attractive personal expansions so that all living beings can achieve liberation.

SB 10.87.47 — [Śukadeva Gosvāmī continued:] After saying this, Nārada bowed down to Śrī Nārāyaṇa Ṛṣi, the foremost of sages, and also to His saintly disciples. He then returned to the hermitage of my father, Dvaipāyana Vyāsa.

SB 10.87.48 — Vyāsadeva, the incarnation of the Personality of Godhead, respectfully greeted Nārada Muni and offered him a seat, which he accepted. Nārada then described to Vyāsa what he had heard from the mouth of Śrī Nārāyaṇa Ṛṣi.

SB 10.87.49 — Thus I have replied to the question you asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by material words and devoid of material qualities.

SB 10.87.50 — He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

SB 10.88: Lord Śiva Saved from Vṛkāsura

SB 10.88.1 — King Parīkṣit said: Those demigods, demons and humans who worship Lord Śiva, a strict renunciant, usually enjoy wealth and sense gratification, while the worshipers of the Supreme Lord Hari, the husband of the goddess of fortune, do not.

SB 10.88.2 — We wish to properly understand this matter, which greatly puzzles us. Indeed, the results attained by the worshipers of these two lords of opposite characters are contrary to what one would expect.

SB 10.88.3 — Śrī Śukadeva said: Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

SB 10.88.4 — The sixteen elements have evolved as transformations of that false ego. When a devotee of Lord Śiva worships his manifestation in any one of these elements, the devotee obtains all sorts of corresponding enjoyable opulences.

SB 10.88.5 — Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.

SB 10.88.6 — Your grandfather, King Yudhiṣṭhira, after completing his Aśvamedha sacrifices, asked Lord Acyuta this very same question while hearing the Lord's explanation of religious principles.

SB 10.88.7 — This question pleased Śrī Kṛṣṇa, the King's Lord and master, who had descended into the family of Yadu for the purpose of bestowing the highest good on all men. The Lord replied as follows as the King eagerly listened.

SB 10.88.8 — The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

SB 10.88.9 — When he becomes frustrated in his attempts to make money and instead befriends My devotees, I bestow My special mercy upon him.

SB 10.88.10 — A person who has thus become sober fully realizes the Absolute as the highest truth, the most subtle and perfect manifestation of spirit, the transcendental existence without end. In this way realizing that the Supreme Truth is the foundation of his own existence, he is freed from the cycle of material life.

SB 10.88.11 — Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them.

SB 10.88.12 — Śukadeva Gosvāmī said: Lord Brahmā, Lord Viṣṇu, Lord Śiva and others are able to curse or bless one. Lord Śiva and Lord Brahmā are very quick to curse or bestow benedictions, my dear King, but the infallible Supreme Lord is not.

SB 10.88.13 — In this connection, an ancient historical account is related concerning how the Lord of Kailāsa Mountain was put into danger by offering a choice of benedictions to the demon Vṛka.

SB 10.88.14 — The demon named Vṛka, a son of Śakuni's, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly.

SB 10.88.15 — Nārada told him: Worship Lord Śiva and you will soon achieve success. He quickly becomes pleased by seeing his worshiper's slightest good qualities — and quickly angered by seeing his slightest fault.

SB 10.88.16 — He became pleased with ten-headed Rāvaṇa, and also with Bāṇa, when they each chanted his glories, like bards in a royal court. Lord Śiva then bestowed unprecedented power upon each of them, but in both cases he was consequently beset with great difficulty.

SB 10.88.17 — [Śukadeva Gosvāmī continued:] Thus advised, the demon proceeded to worship Lord Śiva at Kedāranātha by taking pieces of flesh from his own body and offering them as oblations into the sacred fire, which is Lord Śiva's mouth.

SB 10.88.18-19 — Vṛkāsura became frustrated after failing to obtain a vision of the lord. Finally, on the seventh day, after dipping his hair into the holy waters at Kedāranātha and leaving it wet, he took up a hatchet and prepared to cut off his head. But at that very moment the supremely merciful Lord Śiva rose up out of the sacrificial fire, looking like the god of fire himself, and grabbed both arms of the demon to stop him from killing himself, just as we would do. By Lord Śiva's touch, Vṛkāsura once again became whole.

SB 10.88.20 — Lord Śiva said to him: My friend, please stop, stop! Ask from me whatever you want, and I will bestow that boon upon you. Alas, you have subjected your body to great torment for no reason, since I am pleased with a simple offering of water from those who approach me for shelter.

SB 10.88.21 — [Śukadeva Gosvāmī continued:] The benediction sinful Vṛka chose from the lord would terrify all living beings. Vṛka said, "May death come to whomever I touch upon the head with my hand."

SB 10.88.22 — Upon hearing this, Lord Rudra seemed somewhat disturbed. Nonetheless, O descendant of Bharata, he vibrated om to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake.

SB 10.88.23 — To test Lord Śambhu's benediction, the demon then tried to put his hand on the Lord's head. Thus Śiva was frightened because of what he himself had done.

SB 10.88.24 — As the demon pursued him, Lord Śiva fled swiftly from his abode in the north, shaking with terror. He ran as far as the limits of the earth, the sky and the corners of the universe.

SB 10.88.25-26 — The great demigods could only remain silent, not knowing how to counteract the benediction. Then Lord Śiva reached the luminous realm of Vaikuṇṭha, beyond all darkness, where the Supreme Lord Nārāyaṇa is manifest. That realm is the destination of renunciants who have attained peace and given up all violence against other creatures. Going there, one never returns.

SB 10.88.27-28 — The Supreme Lord, who relieves His devotees' distress, had seen from afar that Lord Śiva was in danger. Thus by His mystic Yoga-māyā potency He assumed the form of a brahmacārī student, with the appropriate belt, deerskin, rod and prayer beads, and came before Vṛkāsura. The Lord's effulgence glowed brilliantly like fire. Holding kuśa grass in His hand, He humbly greeted the demon.

SB 10.88.29 — The Supreme Lord said: My dear son of Śakuni, you appear tired. Why have you come such a great distance? Please rest for a minute. After all, it is one's body that fulfills all one's desires.

SB 10.88.30 — O mighty one, please tell Us what you intend to do, if We are qualified to hear it. Usually one accomplishes his purposes by taking help from others.

SB 10.88.31 — Śukadeva Gosvāmī said: Thus questioned by the Personality of Godhead in language that poured down upon him like sweet nectar, Vṛka felt relieved of his fatigue. He described to the Lord everything he had done.

SB 10.88.32 — The Supreme Lord said: If this is the case, We cannot believe what Śiva says. Śiva is the same lord of the Pretas and Piśācas whom Dakṣa cursed to become like a carnivorous hobgoblin.

SB 10.88.33 — O best of the demons, if you have any faith in him because he is the spiritual master of the universe, then without delay put your hand on your head and see what happens.

SB 10.88.34 — If the words of Lord Śambhu prove untrue in any way, O best of the demons, then kill the liar so he may never lie again.

SB 10.88.35 — [Śukadeva Gosvāmī continued:] Thus bewildered by the Personality of Godhead's enchanting, artful words, foolish Vṛka, without realizing what he was doing, placed his hand on his head.

SB 10.88.36 — Instantly his head shattered as if struck by a lightning bolt, and the demon fell down dead. From the sky were heard cries of "Victory!" "Obeisances!" and "Well done!"

SB 10.88.37 — The celestial sages, Pitās and Gandharvas rained down flowers to celebrate the killing of sinful Vṛkāsura. Now Lord Śiva was out of danger.

SB 10.88.38-39 — The Supreme Personality of Godhead then addressed Lord Giriśa, who was now out of danger: "Just see, O Mahādeva, My lord, how this wicked man has been killed by his own sinful reactions. Indeed, what living being can hope for good fortune if he offends exalted saints, what to speak of offending the lord and spiritual master of the universe?"

SB 10.88.40 — Lord Hari is the directly manifest Absolute Truth, the Supreme Soul and unlimited ocean of inconceivable energies. Anyone who recites or hears this pastime of His saving Lord Śiva will be freed from all enemies and the repetition of birth and death.

SB 10.89: Kṛṣṇa and Arjuna Retrieve a Brāhmaṇa's Sons

SB 10.89.1 — Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme.

SB 10.89.2 — Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court.

SB 10.89.3 — To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion.

SB 10.89.4 — Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water.

SB 10.89.5 — Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother.

SB 10.89.6-7 — But Bhṛgu refused his embrace, telling him, "You are a deviant heretic." At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṇṭha, where Lord Janārdana resides.

SB 10.89.8-9 — There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, 'Welcome, brāhmaṇa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival.'

SB 10.89.10-11 — "Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."

SB 10.89.12 — Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṇṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears.

SB 10.89.13 — O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them.

SB 10.89.14-17 — Amazed upon hearing Bhṛgu's account, the sages were freed from all doubts and became convinced that Viṣṇu is the greatest Lord. From Him come peace; fearlessness; the essential principles of religion; detachment with knowledge; the eightfold powers of mystic yoga; and His glorification, which cleanses the mind of all impurities. He is known as the supreme destination for those who are peaceful and equipoised — the selfless, wise saints who have given up all violence. His most dear form is that of pure goodness, and the brāhmaṇas are His worshipable deities. Persons of keen intellect who have attained spiritual peace worship Him without selfish motives.

SB 10.89.18 — The Lord expands into three kinds of manifest beings — the Rākṣasas, the demons and the demigods — all of whom are created by the Lord's material energy and conditioned by her modes. But among these three modes, it is the mode of goodness which is the means of attaining life's final success.

SB 10.89.19 — Śukadeva Gosvāmī said: The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord's lotus feet and attained His abode.

SB 10.89.20 — Śrī Sūta Gosvāmī said: Thus did this fragrant nectar flow from the lotus mouth of Śukadeva Gosvāmī, the son of the sage Vyāsadeva. This wonderful glorification of the Supreme

Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life.

SB 10.89.21 — Śukadeva Gosvāmī said: Once, in Dvārakā, a brāhmaṇa's wife gave birth to a son, but the newborn infant died as soon as he touched the ground, O Bhārata.

SB 10.89.22 — The brāhmaṇa took the corpse and placed it at the door of King Ugrasena's court. Then, agitated and lamenting miserably, he spoke the following.

SB 10.89.23 — [The brāhmaṇa said:] This duplicitous, greedy enemy of brāhmaṇas, this unqualified ruler addicted to sense pleasure, has caused my son's death by some discrepancies in the execution of his duties.

SB 10.89.24 — Citizens serving such a wicked king, who takes pleasure in violence and cannot control his senses, are doomed to suffer poverty and constant misery.

SB 10.89.25 — The wise brāhmaṇa suffered the same tragedy with his second and third child. Each time, he left the body of his dead son at the King's door and sang the same song of lamentation.

SB 10.89.26-27 — When the ninth child died, Arjuna, who was near Lord Keśava, happened to overhear the brāhmaṇa lamenting. Thus Arjuna addressed the brāhmaṇa: "What is the matter, my dear brāhmaṇa? Isn't there some lowly member of the royal order here who can at least stand before your house with a bow in his hand? These kṣatriyas are behaving as if they were brāhmaṇas idly engaged in fire sacrifices.

SB 10.89.28 — "The rulers of a kingdom in which brāhmaṇas lament over lost wealth, wives and children are merely imposters playing the role of kings just to earn their livelihood.

SB 10.89.29 — "My lord, I will protect the progeny of you and your wife, who are in such distress. And if I fail to keep this promise, I will enter fire to atone for my sin."

SB 10.89.30-31 — The brāhmaṇa said: Neither Saṅkarṣaṇa; Vāsudeva; Pradyumna, the best of bowmen; nor the unequaled warrior Aniruddha could save my sons. Then why do you naively attempt a feat that the almighty Lords of the universe could not perform? We cannot take you seriously.

SB 10.89.32 — Śrī Arjuna said: I am neither Lord Saṅkarṣaṇa, O brāhmaṇa, nor Lord Kṛṣṇa, nor even Kṛṣṇa's son. Rather, I am Arjuna, wielder of the Gāṇḍīva bow.

SB 10.89.33 — Do not minimize my ability, which was good enough to satisfy Lord Śiva, O brāhmaṇa. I will bring back your sons, dear master, even if I have to defeat Death himself in battle.

SB 10.89.34 — Thus convinced by Arjuna, O tormentor of enemies, the brāhmaṇa went home, satisfied by having heard Arjuna's declaration of his prowess.

SB 10.89.35 — When the wife of the elevated brāhmaṇa was again about to give birth, he went to Arjuna in great anxiety and begged him, "Please, please protect my child from death!"

SB 10.89.36 — After touching pure water, offering obeisances to Lord Maheśvara and recollecting the mantras for his celestial weapons, Arjuna strung his bow Gāṇḍīva.

SB 10.89.37 — Arjuna fenced in the house where the birth was taking place by shooting arrows attached to various missiles. Thus the son of Pṛthā constructed a protective cage of arrows, covering the house upwards, downwards and sideways.

SB 10.89.38 — The brāhmaṇa's wife then gave birth, but after the newborn infant had been crying for a short time, he suddenly vanished into the sky in his selfsame body.

SB 10.89.39 — The brāhmaṇa then derided Arjuna in front of Lord Kṛṣṇa: "Just see how foolish I was to put my faith in the bragging of a eunuch!

SB 10.89.40 — "When neither Pradyumna, Aniruddha, Rāma nor Keśava can save a person, who else can possibly protect him?

SB 10.89.41 — "To hell with that liar Arjuna! To hell with that braggart's bow! He is so foolish that he has deluded himself into thinking he can bring back a person whom destiny has taken away."

SB 10.89.42 — While the wise brāhmaṇa continued to heap insults upon him, Arjuna employed a mystic incantation to go at once to Saṁyamanī, the city of heaven where Lord Yamarāja resides.

SB 10.89.43-44 — Not seeing the brāhmaṇa's child there, Arjuna went to the cities of Indra, Agni, Nirṛti, Soma, Vāyu and Varuṇa. With weapons at the ready he searched through all the domains of the universe, from the bottom of the subterranean region to the roof of heaven. Finally, not having found the brāhmaṇa's son anywhere, Arjuna decided to enter the sacred fire, having

failed to keep his promise. But just as he was about to do so, Lord Kṛṣṇa stopped him and spoke the following words.

SB 10.89.45 — [Lord Kṛṣṇa said:] I will show you the brāhmaṇa's sons, so please don't despise yourself like this. These same men who now criticize us will soon establish our spotless fame.

SB 10.89.46 — Having thus advised Arjuna, the Supreme Personality of Godhead had Arjuna join Him on His divine chariot, and together they set off toward the west.

SB 10.89.47 — The Lord's chariot passed over the seven islands of the middle universe, each with its ocean and its seven principal mountains. Then it crossed the Lokāloka boundary and entered the vast region of total darkness.

SB 10.89.48-49 — In that darkness the chariot's horses — Śaibya, Sugrīva, Meghapuṣpa and Balāhaka — lost their way. Seeing them in this condition, O best of the Bhāratas, Lord Kṛṣṇa, the supreme master of all masters of yoga, sent His Sudarśana disc before the chariot. That disc shone like thousands of suns.

SB 10.89.50 — The Lord's Sudarśana disc penetrated the darkness with its blazing effulgence. Racing forward with the speed of the mind, it cut through the fearsome, dense oblivion expanded from primeval matter, as an arrow shot from Lord Rāma's bow cuts through His enemy's army.

SB 10.89.51 — Following the Sudarśana disc, the chariot went beyond the darkness and reached the endless spiritual light of the all pervasive brahmajyoti. As Arjuna beheld this glaring effulgence, his eyes hurt, and so he shut them.

SB 10.89.52 — From that region they entered a body of water resplendent with huge waves being churned by a mighty wind. Within that ocean Arjuna saw an amazing palace more radiant than anything he had ever seen before. Its beauty was enhanced by thousands of ornamental pillars bedecked with brilliant gems.

SB 10.89.53 — In that palace was the huge, awe-inspiring serpent Ananta Śeṣa. He shone brilliantly with the radiance emanating from the gems on His thousands of hoods and reflecting from twice as many fearsome eyes. He resembled white Mount Kailāsa, and His necks and tongues were dark blue.

SB 10.89.54-56 — Arjuna then saw the omnipresent and omnipotent Supreme Personality of Godhead, Mahā-Viṣṇu, sitting at ease on the serpent bed. His bluish complexion was the color of a dense rain cloud, He wore a beautiful yellow garment, His face looked charming, His broad eyes were most attractive, and He had eight long, handsome arms. His profuse locks of hair were

bathed on all sides in the brilliance reflected from the clusters of precious jewels decorating His crown and earrings. He wore the Kaustubha gem, the mark of Śrīvatsa and a garland of forest flowers. Serving that topmost of all Lords were His personal attendants, headed by Sunanda and Nanda; His cakra and other weapons in their personified forms; His consort potencies Puṣṭi, Śrī, Kīrti and Ajā; and all His various mystic powers.

SB 10.89.57 — Lord Kṛṣṇa offered homage to Himself in this boundless form, and Arjuna, astonished at the sight of Lord Mahā-Viṣṇu, bowed down as well. Then, as the two of them stood before Him with joined palms, the almighty Mahā-Viṣṇu, supreme master of all rulers of the universe, smiled and spoke to them in a voice full of solemn authority.

SB 10.89.58 — [Lord Mahā-Viṣṇu said:] I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me.

SB 10.89.59 — Although all your desires are completely fulfilled, O best of exalted personalities, for the benefit of the people in general you should continue to exemplify religious behavior as the sages Nara and Nārāyaṇa.

SB 10.89.60-61 — Thus instructed by the Supreme Lord of the topmost planet, Kṛṣṇa and Arjuna assented by chanting om, and then they bowed down to almighty Lord Mahā-Viṣṇu. Taking the brāhmaṇa's sons with them, they returned with great delight to Dvārakā by the same path along which they had come. There they presented the brāhmaṇa with his sons, who were in the same infant bodies in which they had been lost.

SB 10.89.62 — Having seen the domain of Lord Viṣṇu, Arjuna was totally amazed. He concluded that whatever extraordinary power a person exhibits can only be a manifestation of Śrī Kṛṣṇa's mercy.

SB 10.89.63 — Lord Kṛṣṇa exhibited many other, similar heroic pastimes in this world. He apparently enjoyed the pleasures of ordinary human life, and He performed greatly potent fire sacrifices.

SB 10.89.64 — The Lord having demonstrated His supremacy, at suitable times He showered down all desirable things upon the brāhmaṇas and His other subjects, just as Indra pours down his rain.

SB 10.89.65 — Now that He had killed many wicked kings and engaged devotees such as Arjuna in killing others, the Lord could easily assure the execution of religious principles through the agency of such pious rulers as Yudhiṣṭhira.

SB 10.90: Summary of Lord Kṛṣṇa's Glories

SB 10.90.1-7 — Śukadeva Gosvamī said: The master of the goddess of fortune resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gardens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs.

SB 10.90.8-9 — As Gandharvas joyfully sang His praises to the accompaniment of mṛdaṅga, paṇava and ānaka drums, and as professional reciters known as Sūtas, Māgadhas and Vandīs played vīṇās and recited poems praising Him, Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the Yakṣas sports with the Yakṣī nymphs.

SB 10.90.10 — Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty.

SB 10.90.11 — Lord Kṛṣṇa's flower garland would become smeared with kuṅkuma from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

SB 10.90.12 — Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

SB 10.90.13 — In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

SB 10.90.14 — The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them.

SB 10.90.15 — The queens said: O kurarī bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?

SB 10.90.16 — Poor cakravākī, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

SB 10.90.17 — Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?

SB 10.90.18 — My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?

SB 10.90.19 — O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?

SB 10.90.20 — O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!

SB 10.90.21 — O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.

SB 10.90.22 — O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?

SB 10.90.23 — O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?

SB 10.90.24 — Welcome, swan. Please sit here and drink some milk. Give us some news of the descendant of Śūra, dear one. We know you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?

SB 10.90.25 — Śukadeva Gosvāmī said: By thus speaking and acting with such ecstatic love for Lord Kṛṣṇa, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life.

SB 10.90.26 — The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?

SB 10.90.27 — And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet.

SB 10.90.28 — Thus observing the principles of duty enunciated in the Vedas, Lord Kṛṣṇa, the goal of the saintly devotees, repeatedly demonstrated how one can achieve at home the objectives of religiosity, economic development and regulated sense gratification.

SB 10.90.29 — While fulfilling the highest standards of religious householder life, Lord Kṛṣṇa maintained more than 16,100 wives.

SB 10.90.30 — Among these jewellike women were eight principal queens, headed by Rukmiṇī. I have already described them one after another, O King, along with their sons.

SB 10.90.31 — The Supreme Lord Kṛṣṇa, whose endeavor never fails, begot ten sons in each of His many wives.

SB 10.90.32 — Among these sons, all possessing unlimited valor, eighteen were mahā-rathas of great renown. Now hear their names from me.

SB 10.90.33-34 — They were Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva, Sunandana, Citrabāhu, Virūpa, Kavi and Nyagrodha.

SB 10.90.35 — O best of kings, of these sons begotten by Lord Kṛṣṇa, the enemy of Madhu, the most prominent was Rukmiṇī's son Pradyumna. He was just like His father.

SB 10.90.36 — The great warrior Pradyumna married Rukmī's daughter [Rukmavatī], who gave birth to Aniruddha. He was as strong as ten thousand elephants.

SB 10.90.37 — Rukmī's daughter's son [Aniruddha] married Rukmī's son's daughter [Rocana]. From her was born Vajra, who would remain among the few survivors of the Yadus' battle with clubs.

SB 10.90.38 — From Vajra came Pratibāhu, whose son was Subāhu. Subāhu's son was Śāntasena, from whom Śatasena was born.

SB 10.90.39 — No one born in this family was poor in wealth or progeny, short-lived, weak or neglectful of brahminical culture.

SB 10.90.40 — The Yadu dynasty produced innumerable great men of famous deeds. Even in tens of thousands of years, O King, one could never count them all.

SB 10.90.41 — I have heard from authoritative sources that the Yadu family employed 38,800,000 teachers just to educate their children.

SB 10.90.42 — Who can count all the great Yādavas, when among them King Ugrasena alone was accompanied by an entourage of thirty trillion attendants?

SB 10.90.43 — The savage descendants of Diti who had been killed in past ages in battles between the demigods and demons took birth among human beings and arrogantly harassed the general populace.

SB 10.90.44 — To subdue these demons, Lord Hari told the demigods to descend into the dynasty of Yadu. They comprised 101 clans, O King.

SB 10.90.45 — Because Lord Kṛṣṇa is the Supreme Personality of Godhead, the Yādavas accepted Him as their ultimate authority. And among them, all those who were His intimate associates especially flourished.

SB 10.90.46 — The Vṛṣṇis were so absorbed in Kṛṣṇa consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing and so on.

SB 10.90.47 — The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Kṛṣṇa's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Kṛṣṇa and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. He alone has set forth the principles of the various disciplic successions of sages. What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?

SB 10.90.48 — Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakīnandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!

SB 10.90.49 — To protect the principles of devotional service to Himself, Lord Kṛṣṇa, the best of the Yadus, accepts the pastime forms that have been glorified here in the Śrīmad-Bhāgavatam. One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations — activities that suitably imitate those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work.

SB 10.90.50 — By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest.

Canto 11: General History

SB 11.1: The Curse upon the Yadu Dynasty

SB 11.1.1 — Śrī Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, accompanied by Balarāma and surrounded by the Yadu dynasty, executed the killing of many demons. Then, further to remove the burden of the earth, the Lord arranged for the great Battle of Kurukṣetra, which suddenly erupted in violence between the Kurus and the Pāṇḍavas.

SB 11.1.2 — Because the sons of Pāṇḍu were enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadī's hair, and many other cruel transgressions, the Supreme Lord engaged those Pāṇḍavas as the immediate cause to execute His will. On the pretext of the Battle of Kurukṣetra, Lord Kṛṣṇa arranged for all the kings who were burdening the earth to assemble with their armies on opposite sides of the battlefield, and when the Lord killed them through the agency of war, the earth was relieved of its burden.

SB 11.1.3 — The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, "Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth."

SB 11.1.4 — Lord Kṛṣṇa thought, "No outside force could ever bring about the defeat of this family, the Yadu dynasty, whose members have always been fully surrendered to Me and are unrestricted in their opulence. But if I inspire a quarrel within the dynasty, that quarrel will act just like a fire created from the friction of bamboo in a grove, and then I shall achieve My real purpose and return to My eternal abode."

SB 11.1.5 — My dear King Parīkṣit, when the supreme almighty Lord, whose desire always comes to pass, had thus made up His mind, He withdrew His own family on the pretext of a curse spoken by an assembly of brāhmaṇas.

SB 11.1.6-7 — The Supreme Personality of Godhead, Kṛṣṇa, is the reservoir of all beauty. All beautiful things emanate from Him, and His personal form is so attractive that it steals the eyes away from all other objects, which then seem devoid of beauty in comparison to Him. When Lord Kṛṣṇa was on the earth, He attracted the eyes of all people. When Kṛṣṇa spoke, His words attracted the minds of all who remembered them. By seeing the footsteps of Lord Kṛṣṇa, people became attracted to Him, and thus they wanted to offer their bodily activities to the Lord as His

followers. In this way Kṛṣṇa very easily spread His glories, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kṛṣṇa considered that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance. Being satisfied with this arrangement, He left for His desired destination.

SB 11.1.8 — King Parīkṣit inquired: How could the brāhmaṇas curse the Vṛṣṇis, who were always respectful to the brāhmaṇas, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Kṛṣṇa?

SB 11.1.9 — King Parīkṣit continued inquiring: What was the motive for this curse? What did it consist of, O purest of the twice-born? And how could such a disagreement have arisen among the Yadus, who all shared the same goal of life? Please tell me all these things.

SB 11.1.10 — Śukadeva Gosvāmī said: The Lord, who bore His body as the amalgamation of everything beautiful, dutifully executed the most auspicious activities while on the earth, although He was, in fact, without any endeavor already satisfied in all desires. Residing in His abode and enjoying life, the Lord, whose glorification is in itself magnanimous, now wanted to annihilate His dynasty, as there still remained some small part of His duty to be carried out.

SB 11.1.11-12 — The sages Viśvāmitra, Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri and Vasiṣṭha, along with Nārada and others, once performed fruitive rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world by merely being recounted. The sages duly executed these rituals in the home of the chief of the Yadus, Vasudeva, the father of Lord Kṛṣṇa. After Lord Kṛṣṇa, who was staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, they went to the holy place called Piṇḍāraka.

SB 11.1.13-15 — To that holy place, the young boys of the Yadu dynasty had brought Sāmba, son of Jāmbavatī, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned brāhmaṇas, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are great sages with infallible vision, please tell us whether her child will be a boy or a girl."

SB 11.1.16 — Thus ridiculed by deceit, the sages became angry, O King, and told the boys, "Fools! She will bear you an iron club that will destroy your entire dynasty."

SB 11.1.17 — Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sāmba, and indeed they observed that therein was an iron club.

SB 11.1.18 — The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

SB 11.1.19 — The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

SB 11.1.20 — O King Parīkṣit, when the inhabitants of Dvārakā heard of the infallible curse of the brāhmaṇas and saw the club, they were astonished and distraught with fear.

SB 11.1.21 — After having the club ground to bits, King Āhuka [Ugrasena] of the Yadus personally threw the pieces, along with the remaining lump of iron, into the water of the ocean.

SB 11.1.22 — A certain fish swallowed the iron lump, and the bits of iron, carried back to the shore by the waves, implanted themselves there and grew into tall, sharp canes.

SB 11.1.23 — The fish was caught in the ocean along with other fish in a fishermen's net. The iron lump in the fish's stomach was taken by the hunter Jarā, who fixed it as an arrowhead at the end of his shaft.

SB 11.1.24 — Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the brāhmaṇas' curse, did not wish to do so. Rather, in His form of time, He gladly sanctioned the events.

SB 11.2: Mahārāja Nimi Meets the Nine Yogendras

SB 11.2.1 — Śrī Śukadeva Gosvāmī said: Eager to engage in the worship of Lord Kṛṣṇa, O best of the Kurus, Nārada Muni stayed for some time in Dvārakā, which was always protected by the arms of Govinda.

SB 11.2.2 — My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest of liberated souls?

SB 11.2.3 — One day the sage among the demigods, Nārada, came to the house of Vasudeva. After worshiping Nārada with suitable paraphernalia, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.

SB 11.2.4 — Śrī Vasudeva said: My lord, your visit, like that of a father to his children, is for the benefit of all living beings. You especially help the most wretched among them, as well as those who are advanced on the path toward the Supreme Lord, Uttamaśloka.

SB 11.2.5 — The activities of demigods lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.

SB 11.2.6 — Those who worship the demigods receive reciprocation from the demigods in a way just corresponding to the offering. The demigods are attendants of karma, like a person's shadow, but sādhus are actually merciful to the fallen.

SB 11.2.7 — O brāhmaṇa, although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme Personality of Godhead. Any mortal who faithfully hears about them is freed from all kinds of fear.

SB 11.2.8 — In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship Him for liberation. Thus I was bewildered by the Lord's illusory energy.

SB 11.2.9 — My dear lord, you are always true to your vow. Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of many dangers and keeps us constantly bound in fear.

SB 11.2.10 — Śukadeva Gosvāmī said: O King, Devarṣi Nārada was pleased by the questions of the highly intelligent Vasudeva. Because they suggested the transcendental qualities of the Supreme Personality of Godhead, they reminded Nārada of Lord Kṛṣṇa. Thus Nārada replied to Vasudeva as follows.

SB 11.2.11 — Śrī Nārada said: O best of the Sātvatas, you have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord. Such devotional service to the Lord is so potent that its performance can purify the entire universe.

SB 11.2.12 — Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service

of others, even persons who hate the demigods and all other living beings can be immediately purified.

SB 11.2.13 — Today you have made me remember my Lord, the supremely blissful Personality of Godhead, Nārāyaṇa. The Supreme Lord is so auspicious that whoever hears and chants about Him becomes completely pious.

SB 11.2.14 — To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Ṛṣabha.

SB 11.2.15 — Svāyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Āgnīdhra. From Āgnīdhra was born Nābhi, whose son was known as Ṛṣabhadeva.

SB 11.2.16 — Śrī Ṛṣabhadeva is accepted as an expansion of the Supreme Lord, Vāsudeva. He incarnated in this world to propagate those religious principles that lead living entities to ultimate liberation. He had one hundred sons, all perfect in Vedic knowledge.

SB 11.2.17 — Of the one hundred sons of Lord Ṛṣabhadeva, the eldest, Bharata, was completely devoted to Lord Nārāyaṇa. It is because of Bharata's fame that this planet is now celebrated as the great Bhārata-varṣa.

SB 11.2.18 — King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his beautiful young wife and family, he worshiped Lord Hari by severe austerities and attained the abode of the Lord after three lifetimes.

SB 11.2.19 — Nine of the remaining sons of Ṛṣabhadeva became the rulers of the nine islands of Bhārata-varṣa, and they exercised complete sovereignty over this planet. Eighty-one sons became twice-born brāhmaṇas and helped initiate the Vedic path of fruitive sacrifices [karma-kāṇḍa].

SB 11.2.20-21 — The nine remaining sons of Ṛṣabha were greatly fortunate sages who worked vigorously to spread knowledge of the Absolute Truth. They wandered about naked and were very well versed in spiritual science. Their names were Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

SB 11.2.22 — These sages wandered the earth seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from the self.

SB 11.2.23 — The nine Yogendras are liberated souls who travel freely to the planets of the demigods, the perfected mystics, the Sādhyas, the heavenly musicians, the Yakṣas, the human beings, and the minor demigods such as the Kinnaras and the serpents. No mundane force can check their free movement, and exactly as they wish they can travel as well to the worlds of the sages, the angels, the ghostly followers of Lord Śiva, the Vidyādharas, the brāhmaṇas and the cows.

SB 11.2.24 — Once in Ajanābha [the former name of the earth], they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of elevated sages.

SB 11.2.25 — My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present — the performer of the sacrifice, the brāhmaṇas and even the sacrificial fires — stood in respect.

SB 11.2.26 — King Videha [Nimi] understood that the nine sages were exalted devotees of the Supreme Personality of Godhead. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in a proper way, just as one would worship the Supreme Personality of Godhead.

SB 11.2.27 — Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages. These nine great souls glowed with their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brahmā.

SB 11.2.28 — King Videha said: I think that you must be direct associates of the Supreme Personality of Godhead, who is famous as the enemy of the demon Madhu. Indeed, the pure devotees of Lord Viṣṇu wander throughout the universe not for their personal, selfish interest, but to purify all the conditioned souls.

SB 11.2.29 — For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṇṭha.

SB 11.2.30 — Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.

SB 11.2.31 — Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving

service to the Supreme Lord, the Lord is immediately satisfied, and in return He will give even His own self to the surrendered soul.

SB 11.2.32 — Śrī Nārada said: O Vasudeva, when Mahārāja Nimi had thus inquired from the nine Yogendras about devotional service to the Lord, those best of saintly persons sincerely thanked the King for his questions and spoke to him with affection in the presence of the members of the sacrificial assembly and the brāhmaṇa priests.

SB 11.2.33 — Śrī Kavi said: I consider that one whose intelligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.

SB 11.2.34 — Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhāgavata-dharma, or devotional service to the Supreme Personality of Godhead.

SB 11.2.35 — O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

SB 11.2.36 — In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Nārāyaṇa."

SB 11.2.37 — Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.

SB 11.2.38 — Although the duality of the material world does not ultimately exist, the conditioned soul experiences it as real under the influence of his own conditioned intelligence. This imaginary experience of a world separate from Kṛṣṇa can be compared to the acts of dreaming and desiring. When the conditioned soul dreams at night of something desirable or horrible, or when he daydreams of what he would like to have or avoid, he creates a reality that

has no existence beyond his own imagination. The tendency of the mind is to accept and reject various activities based on sense gratification. Therefore an intelligent person should control the mind, restricting it from the illusion of seeing things separate from Kṛṣṇa, and when the mind is thus controlled he will experience actual fearlessness.

SB 11.2.39 — An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kṛṣṇa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

SB 11.2.40 — By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

SB 11.2.41 — A devotee should not see anything as being separate from the Supreme Personality of Godhead, Kṛṣṇa. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans — whatever a devotee experiences he should consider to be an expansion of Kṛṣṇa. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

SB 11.2.42 — Devotion, direct experience of the Supreme Lord, and detachment from other things — these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

SB 11.2.43 — My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.

SB 11.2.44 — Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaiṣṇava, and how does he speak? Specifically, please describe those

symptoms and characteristics by which Vaiṣṇavas become dear to the Supreme Personality of Godhead.

SB 11.2.45 — Śrī Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

SB 11.2.46 — An intermediate or second-class devotee, called madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

SB 11.2.47 — A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

SB 11.2.48 — Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu is neither repelled nor elated. He is indeed the greatest among devotees.

SB 11.2.49 — Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [prāṇa] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhāgavata-pradhāna, the foremost devotee of the Lord.

SB 11.2.50 — One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhāgavatottama, a pure devotee of the Lord on the highest platform.

SB 11.2.51 — Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varṇāśrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications

one does not feel even a tinge of pride within himself, he is to be considered the dearmost servitor of the Supreme Personality of Godhead.

SB 11.2.52 — When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.

SB 11.2.53 — The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment — indeed, not for half a moment — even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.

SB 11.2.54 — How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

SB 11.2.55 — The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kṛṣṇa with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhāgavata-pradhāna, the most exalted devotee of the Lord.

SB 11.3: Liberation from the Illusory Energy

SB 11.3.1 — King Nimi said: Now we wish to learn about the illusory potency of the Supreme Personality of Godhead, Śrī Viṣṇu, which bewilders even great mystics. My lords, please speak to us about this subject.

SB 11.3.2 — Although I am drinking the nectar of your statements about the glories of the Supreme Personality of Godhead, my thirst is not yet satiated. Such nectarean descriptions of the Lord and His devotees are the actual medicine for conditioned souls like me, who are tormented by the threefold miseries of material existence.

SB 11.3.3 — Śrī Antarīkṣa said: O mighty-armed King, by activating the material elements, the primeval Soul of all creation has sent forth all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

SB 11.3.4 — The Supersoul enters the material bodies of the created beings, activates the mind and senses, and thus causes the conditioned souls to approach the three modes of material nature for sense gratification.

SB 11.3.5 — The individual living being, the master of the material body, uses his material senses, which have been activated by the Supersoul, to try to enjoy sense objects composed of the three modes of nature. Thus he misidentifies the created material body with the unborn eternal self and becomes entangled in the illusory energy of the Lord.

SB 11.3.6 — Impelled by deep-rooted material desires, the embodied living entity engages his active sense organs in fruitive activities. He then experiences the results of his material actions by wandering throughout this world in so-called happiness and distress.

SB 11.3.7 — Thus the conditioned living entity is forced to experience repeated birth and death. Impelled by the reactions of his own activities, he helplessly wanders from one inauspicious situation to another, suffering from the moment of creation until the time of cosmic annihilation.

SB 11.3.8 — When the annihilation of the material elements is imminent, the Supreme Personality of Godhead in His form of eternal time withdraws the manifest cosmos, consisting of gross and subtle features, and the entire universe vanishes into nonmanifestation.

SB 11.3.9 — As cosmic annihilation approaches, a terrible drought takes place on earth for one hundred years. For one hundred years the heat of the sun gradually increases, and its blazing heat begins to torment the three worlds.

SB 11.3.10 — Beginning from Pātālaloka, a fire grows, emanating from the mouth of Lord Saṅkarṣaṇa. Its flames shooting upward, driven by great winds, it scorches everything in all directions.

SB 11.3.11 — Hordes of clouds called Saṁvartaka pour torrents of rain for one hundred years. Flooding down in raindrops as long as the trunk of an elephant, the deadly rainfall submerges the entire universe in water.

SB 11.3.12 — Then Vairāja Brahmā, the soul of the universal form, gives up his universal body, O King, and enters into the subtle unmanifest nature, like a fire that has run out of fuel.

SB 11.3.13 — Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.

SB 11.3.14 — Fire, deprived of its form by darkness, dissolves into the element air. When the air loses its quality of touch by the influence of space, the air merges into that space. When space is deprived of its tangible quality by the Supreme Soul in the form of time, space merges into false ego in the mode of ignorance.

SB 11.3.15 — My dear King, the material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the demigods, merges into false ego in the mode of goodness. Then the total false ego, along with all of its qualities, merges into the mahat-tattva.

SB 11.3.16 — I have now described māyā, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?

SB 11.3.17 — King Nimi said: O great sage, please explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not self-controlled.

SB 11.3.18 — Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.

SB 11.3.19 — Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?

SB 11.3.20 — One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness.

SB 11.3.21 — Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

SB 11.3.22 — Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

SB 11.3.23 — A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

SB 11.3.24 — To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress.

SB 11.3.25 — One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation.

SB 11.3.26 — One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control.

SB 11.3.27-28 — One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead.

SB 11.3.29 — One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kṛṣṇa as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead.

SB 11.3.30 — One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

SB 11.3.31 — The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

SB 11.3.32 — Having achieved love of Godhead, the devotees sometimes weep loudly, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes

imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

SB 11.3.33 — Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, māyā, which is extremely difficult to cross.

SB 11.3.34 — King Nimi inquired: Please explain to me the transcendental situation of the Supreme Lord, Nārāyaṇa, who is Himself the Absolute Truth and the Supersoul of everyone. You can explain this to me, because you are all most expert in transcendental knowledge.

SB 11.3.35 — Śrī Pippalāyana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

SB 11.3.36 — Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the Vedas can perfectly describe the Supreme Truth, since the Vedas themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

SB 11.3.37 — Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature — goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute.

SB 11.3.38 — Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

SB 11.3.39 — The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prāṇa, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

SB 11.3.40 — When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

SB 11.3.41 — King Nimi said: O great sages, please speak to us about the process of karma-yoga. Purified by this process of dedicating one's practical work to the Supreme, a person can very quickly free himself from all material activities, even in this life, and thus enjoy pure life on the transcendental platform.

SB 11.3.42 — Once in the past, in the presence of my father, Mahārāja Ikṣvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.

SB 11.3.43 — Śrī Āvirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

SB 11.3.44 — Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

SB 11.3.45 — If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

SB 11.3.46 — By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

SB 11.3.47 — One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keśava, by the regulations found in Vedic literatures such as the tantras.

SB 11.3.48 — Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

SB 11.3.49 — After cleansing oneself, purifying the body by prāṇāyāma, bhūta-śuddhi and other processes, and marking the body with sacred tilaka for protection, one should sit in front of the Deity and worship the Supreme Personality of Godhead.

SB 11.3.50-51 — The devotee should gather whatever ingredients for worshiping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with tilaka. Then he should offer worship with the appropriate mantra.

SB 11.3.52-53 — One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarśana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own mantra and with offerings of water to wash the feet, scented water, water to wash the

mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces, unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisances to Him by bowing down.

SB 11.3.54 — The worshiper should become fully absorbed in meditating upon himself as an eternal servant of the Lord and should thus perfectly worship the Deity, remembering that the Deity is also situated within his heart. Then he should take the remnants of the Deity's paraphernalia, such as flower garlands, upon his head and respectfully put the Deity back in His own place, thus concluding the worship.

SB 11.3.55 — Thus the worshiper of the Supreme Lord should recognize that the Personality of Godhead is all-pervading and should worship Him through His presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.

SB 11.4: Drumila Explains the Incarnations of Godhead to King Nimi

SB 11.4.1 — King Nimi said: The Supreme Personality of Godhead descends into the material world by His internal potency and according to His own desire. Therefore, please tell us about the various pastimes Lord Hari has performed in the past, is performing now and will perform in this world in the future in His various incarnations.

SB 11.4.2 — Śrī Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

SB 11.4.3 — When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa.

SB 11.4.4 — Within His body are elaborately arranged the three planetary systems of this universe. His transcendental senses generate the knowledge-acquiring and active senses of all embodied beings. His consciousness generates conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power and conditioned activities of the embodied souls. He is the prime mover, through the agency of the material modes of goodness, passion and ignorance. And thus the universe is created, maintained and annihilated.

SB 11.4.5 — In the beginning, the original Supreme Personality manifested the form of Brahmā through the material mode of passion in order to create this universe. The Lord manifested His form as Viṣṇu, the Lord of sacrifice and protector of the twice-born brāhmaṇas and their religious duties, to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance and destruction.

SB 11.4.6 — Nara-Nārāyaṇa Ṛṣi, who is perfectly peaceful and is the best of sages, was born as the son of Dharma and his wife Mūrti, the daughter of Dakṣa. Nara-Nārāyaṇa Ṛṣi taught the devotional service of the Lord, by which material work ceases, and He Himself perfectly practiced this knowledge. He is living even today, His lotus feet served by the greatest of saintly persons.

SB 11.4.7 — King Indra became fearful, thinking that Nara-Nārāyaṇa Ṛṣi would become very powerful by His severe penances and seize Indra's heavenly kingdom. Thus Indra, not knowing the transcendental glories of the incarnation of the Lord, sent Cupid and his associates to the Lord's residence in Badarikāśrama. As the charming breezes of spring created a most sensuous atmosphere, Cupid himself attacked the Lord with arrows in the form of the irresistible glances of beautiful women.

SB 11.4.8 — The primeval Lord, understanding the offense committed by Indra, did not become proud. Instead He spoke laughingly as follows to Cupid and his followers, who were trembling before Him: "Do not fear, O mighty Madana, O wind-god and wives of the demigods. Rather, please accept these gifts I am offering you and kindly sanctify My āśrama by your presence."

SB 11.4.9 — My dear King Nimi, when Nara-Nārāyaṇa Ṛṣi thus spoke, eradicating the fear of the demigods, they bowed their heads with shame and addressed the Lord as follows, to invoke His compassion: Our dear Lord, You are always transcendental, beyond the reach of illusion, and therefore You are forever changeless. Your causeless compassion toward us, despite our great offense, is not at all unusual in You, since innumerable great sages who are self-satisfied and free from anger and false pride bow down humbly at Your lotus feet.

SB 11.4.10 — The demigods place many obstacles on the path of those who worship You to transcend the temporary abodes of the demigods and reach Your supreme abode. Those who offer the demigods their assigned shares in sacrificial performances encounter no such obstacles. But because You are the direct protector of Your devotee, he is able to step over the head of whatever obstacle the demigods place before him.

SB 11.4.11 — Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with endless waves of hunger, thirst, heat, cold and the other conditions brought about by the passing of time, such as the sensuous wind and the urges of the tongue and sex organs. Nevertheless, although crossing this ocean of sense gratification through severe penances, such persons foolishly drown in a cow's hoofprint when conquered by useless anger. Thus they exhaust the benefit of their difficult austerities in vain.

SB 11.4.12 — While the demigods were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.

SB 11.4.13 — When the followers of the demigods gazed upon the fascinating mystic beauty of the women created by Nara-Nārāyaṇa Ṛṣi and smelled the fragrance of their bodies, the minds of these followers became bewildered. Indeed, upon seeing the beauty and magnificence of such women, the representatives of the demigods were completely diminished in their own opulence.

SB 11.4.14 — The Supreme Lord of lords then smiled slightly and told the representatives of heaven, who were bowing down before Him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."

SB 11.4.15 — Vibrating the sacred syllable om, the servants of the demigods selected Urvaśī, the best of the Apsarās. Placing her in front of them out of respect, they returned to the heavenly planets.

SB 11.4.16 — The servants of the demigods reached the assembly of Indra, and thus, while all the residents of the three heavens listened, they explained to Indra the supreme power of Nārāyaṇa. When Indra heard of Nara-Nārāyaṇa Ṛṣi and became aware of his offense, he was both frightened and astonished.

SB 11.4.17 — The infallible Supreme Personality of Godhead, Viṣṇu, has descended into this world by His various partial incarnations such as Lord Haṁsa [the swan], Dattātreya, the four Kumāras and our own father, the mighty Ṛṣabhadeva. By such incarnations, the Lord teaches the science of self-realization for the benefit of the whole universe. In His appearance as Hayagrīva He killed the demon Madhu and thus brought the Vedas back from the hellish planet Pātālaloka.

SB 11.4.18 — In His appearance as a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs. He protected them from the waters of annihilation. As a boar, the Lord killed Hiraṇyākṣa, the son of Diti, while delivering the earth from the universal waters. And as a

tortoise, He lifted Mandara Mountain on His back so that nectar could be churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who was suffering terrible distress from the grips of a crocodile.

SB 11.4.19 — The Lord also delivered the tiny ascetic sages called the Vālakhilyas when they fell into the water in a cow's hoofprint and Indra was laughing at them. The Lord then saved Indra when Indra was covered by darkness due to the sinful reaction for killing Vṛtrāsura. When the wives of the demigods were trapped in the palace of the demons without any shelter, the Lord saved them. In His incarnation as Nṛsiṁha, the Lord killed Hiraṇyakaśipu, the king of demons, to free the saintly devotees from fear.

SB 11.4.20 — The Supreme Lord regularly takes advantage of the wars between the demons and demigods to kill the leaders of the demons. The Lord thus encourages the demigods by protecting the universe through His various incarnations during the reigns of each Manu. The Lord also appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.

SB 11.4.21 — Lord Paraśurāma appeared in the family of Bhṛgu as a fire that burned to ashes the dynasty of Haihaya. Thus Lord Paraśurāma rid the earth of all kṣatriyas twenty-one times. The same Lord appeared as Rāmacandra, the husband of Sītādevī, and thus He killed the ten-headed Rāvaṇa, along with all the soldiers of Laṅkā. May that Śrī Rāma, whose glories destroy the contamination of the world, be always victorious.

SB 11.4.22 — To diminish the burden of the earth, the unborn Lord will take birth in the Yadu dynasty and perform feats impossible even for the demigods. Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices. And as Kalki the Lord will kill all the low-class men posing as rulers at the end of the Age of Kali.

SB 11.4.23 — O mighty-armed King, there are innumerable appearances and activities of the Supreme Lord of the universe similar to those I have already mentioned. In fact, the glories of the Supreme Lord are unlimited.

SB 11.5: Nārada Concludes His Teachings to Vasudeva

SB 11.5.1 — King Nimi further inquired: My dear Yogendras, all of you are most perfect in knowledge of the science of the self. Therefore, kindly explain to me the destination of those who for the most part never worship the Supreme Personality of Godhead, Hari, who are unable to quench their material desires and who are not in control of their own selves.

SB 11.5.2 — Śrī Camasa said: Each of the four social orders, headed by the brāhmaṇas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

SB 11.5.3 — If any of the members of the four varṇas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

SB 11.5.4 — There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, śūdras and other fallen classes always deserve the mercy of great personalities like yourself.

SB 11.5.5 — On the other hand, brāhmaṇas, members of the royal order and vaiśyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

SB 11.5.6 — Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the Vedas, pose as learned authorities and offer flattering entreaties to the demigods.

SB 11.5.7 — Due to the influence of the mode of passion, the materialistic followers of the Vedas become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees who are dear to Lord Acyuta.

SB 11.5.8 — The materialistic followers of Vedic rituals, giving up the worship of the Lord, instead practically worship their wives, and thus their homes become dedicated to sex life. Such materialistic householders encourage one another in such whimsical behavior. Understanding ritualistic sacrifice as a necessary item for bodily maintenance, they perform unauthorized ceremonies in which there is no distribution of foodstuffs or charity to the brāhmaṇas and other respectable persons. Instead, they cruelly slaughter animals such as goats without any understanding of the dark consequences of their activities.

SB 11.5.9 — The intelligence of cruel-minded persons is blinded by false pride based on great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees.

SB 11.5.10 — The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

SB 11.5.11 — In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

SB 11.5.12 — The only proper fruit of acquired wealth is religiosity, on the basis of which one can acquire a philosophical understanding of life that eventually matures into direct perception of the Absolute Truth and thus liberation from all suffering. Materialistic persons, however, utilize their wealth simply for the advancement of their family situation. They fail to see that insurmountable death will soon destroy the frail material body.

SB 11.5.13 — According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

SB 11.5.14 — Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.

SB 11.5.15 — The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.

SB 11.5.16 — Those who have not achieved knowledge of the Absolute Truth, yet who are still beyond the darkness of complete ignorance, generally follow the threefold path of pious material life, namely religiosity, economic development and sense gratification. Not having time to reflect on any higher purpose, they become the killers of their own soul.

SB 11.5.17 — The killers of the soul are never peaceful, because they consider that human intelligence is ultimately meant for expanding material life. Thus neglecting their real, spiritual duties, they are always in distress. They are filled with great hopes and dreams, but unfortunately these are always destroyed by the inevitable march of time.

SB 11.5.18 — Those who have turned away from the Supreme Lord, Vāsudeva, being under the spell of the Lord's illusory energy, are eventually forced to give up their so-called homes, children, friends, wives and lovers, which were all created by the illusory potency of the Supreme Lord, and enter against their will into the darkest regions of the universe.

SB 11.5.19 — King Nimi inquired: In what colors and forms does the Supreme Personality of Godhead appear in each of the different ages, and with what names and by what types of regulative principles is the Lord worshiped in human society?

SB 11.5.20 — Śrī Karabhājana replied: In each of the four yugas, or ages — Kṛta, Tretā, Dvāpara and Kali — Lord Keśava appears with various complexions, names and forms and is thus worshiped by various processes.

SB 11.5.21 — In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmacārī.

SB 11.5.22 — People in Satya-yuga are peaceful, nonenvious, friendly to every creature and steady in all situations. They worship the Supreme Personality by austere meditation and by internal and external sense control.

SB 11.5.23 — In Satya-yuga the Lord is glorified by the names Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta and Paramātmā.

SB 11.5.24 — In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Ṛg, Sāma and Yajur Vedas, His symbols are the ladle, spoon and other implements of sacrifice.

SB 11.5.25 — In Tretā-yuga, those members of human society who are fixed in religiosity and are sincerely interested in achieving the Absolute Truth worship Lord Hari, who contains within Himself all the demigods. The Lord is worshiped by the rituals of sacrifice taught in the three Vedas.

SB 11.5.26 — In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

SB 11.5.27 — In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments. The Lord's transcendental body is marked in this incarnation with Śrīvatsa and other distinctive ornaments, and He manifests His personal weapons.

SB 11.5.28 — My dear King, in Dvāpara-yuga men who desire to know the Supreme Personality of Godhead, who is the supreme enjoyer, worship Him in the mood of honoring a great king, following the prescriptions of both the Vedas and tantras.

SB 11.5.29-30 — "Obeisances to You, O Supreme Lord Vāsudeva, and to Your forms of Saṅkarṣaṇa, Pradyumna and Aniruddha. O Supreme Personality of Godhead, all obeisances unto You. O Lord Nārāyaṇa Ṛṣi, O creator of the universe, best of personalities, master of this cosmos and original form of the universe, O Supersoul of all created entities, all homage unto You."

SB 11.5.31 — O King, in this way people in Dvāpara-yuga glorified the Lord of the universe. In Kali-yuga also people worship the Supreme Personality of Godhead by following various regulations of the revealed scriptures. Now kindly hear of this from me.

SB 11.5.32 — In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.

SB 11.5.33 — My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all holy places and of all saintly authorities in the line of devotional service and are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat

for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet."

SB 11.5.34 — O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa's curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.

SB 11.5.35 — Thus, O King, the Supreme Lord Hari is the giver of all desirable benefits of life. Intelligent human beings worship the particular forms and names that the Lord manifests in different ages.

SB 11.5.36 — Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana.

SB 11.5.37 — Indeed, there is no higher possible gain for embodied souls forced to wander throughout the material world than the Supreme Lord's saṅkīrtana movement, by which one can attain the supreme peace and free oneself from the cycle of repeated birth and death.

SB 11.5.38-40 — My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.

SB 11.5.41 — O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

SB 11.5.42 — One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of

Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

SB 11.5.43 — Nārada Muni said: Having thus heard the science of devotional service, Nimi, the King of Mithilā, felt extremely satisfied and, along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayantī.

SB 11.5.44 — The perfect sages then disappeared before the eyes of everyone present. King Nimi faithfully practiced the principles of spiritual life he had learned from them, and thus he achieved the supreme goal of life.

SB 11.5.45 — O greatly fortunate Vasudeva, simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme.

SB 11.5.46 — Indeed, the whole world has become filled with the glories of you and your good wife because the Supreme Personality of Godhead, Lord Hari, has taken the position of your son.

SB 11.5.47 — My dear Vasudeva, you and your good wife Devakī have manifested great transcendental love for Kṛṣṇa, accepting Him as your son. Indeed, you are always seeing the Lord, embracing Him, speaking with Him, resting with Him, sitting together with Him and taking your meals with Him. By such affectionate and intimate association with the Lord, undoubtedly both of you have completely purified your hearts. In other words, you are already perfect.

SB 11.5.48 — Inimical kings like Śiśupāla, Pauṇḍraka and Śālva were always thinking about Lord Kṛṣṇa. Even while they were lying down, sitting or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kṛṣṇa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?

SB 11.5.49 — Do not think of Kṛṣṇa as an ordinary child, because He is the Supreme Personality of Godhead, inexhaustible and the Soul of all beings. The Lord has concealed His inconceivable opulences and is thus outwardly appearing to be an ordinary human being.

SB 11.5.50 — The Supreme Personality of Godhead descended to kill the demoniac kings who were the burden of the earth and to protect the saintly devotees. However, both the demons and

the devotees are awarded liberation by the Lord's mercy. Thus, His transcendental fame has spread throughout the universe.

SB 11.5.51 — Śrī Śukadeva Gosvāmī continued: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devakī gave up all illusion and anxiety that had entered their hearts.

SB 11.5.52 — Anyone who meditates on this pious historical narration with fixed attention will purify himself of all contamination in this very life and thus achieve the highest spiritual perfection.

SB 11.6: The Yadu Dynasty Retires to Prabhāsa

SB 11.6.1 — Śrī Śukadeva Gosvāmī said: Lord Brahmā then set off for Dvārakā, accompanied by his own sons as well as by the demigods and the great Prajāpatis. Lord Śiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

SB 11.6.2-4 — The powerful Lord Indra, along with the Maruts, Ādityas, Vasus, Aśvinīs, Ṛbhus, Aṅgirās, Rudras, Viśvedevas, Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas, the great sages and forefathers and the Vidyādharas and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kṛṣṇa. By His transcendental form, Kṛṣṇa, the Supreme Lord, enchanted all human beings and spread His own fame throughout the worlds. The Lord's glories destroy all contamination within the universe.

SB 11.6.5 — In that resplendent city of Dvārakā, rich with all superior opulences, the demigods beheld with unsatiated eyes the wonderful form of Śrī Kṛṣṇa.

SB 11.6.6 — The demigods covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised Him, the best of the Yadu dynasty, with statements containing charming words and ideas.

SB 11.6.7 — The demigods began to speak: Our dear Lord, advanced mystic yogīs, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.

SB 11.6.8 — O unconquerable Lord, You engage Your illusory energy, composed of three modes, to unleash, maintain and devastate the inconceivable manifest cosmos, all within Your own self. As the supreme superintendent of māyā, You appear to be situated in the interaction of the

modes of nature; however, You are never affected by material activities. In fact, You are directly engaged in Your own eternal, spiritual bliss, and thus You cannot be accused of any material infection.

SB 11.6.9 — O greatest of all, those whose consciousness is polluted by illusion cannot purify themselves merely by ordinary worship, study of the Vedas, charity, austerity and ritual activities. Our Lord, those pure souls who have developed a powerful transcendental faith in Your glories achieve a purified state of existence that can never be attained by those lacking such faith.

SB 11.6.10 — Great sages, desiring the highest benefit in life, always cherish Your lotus feet within their hearts, which are melted by love for You. Similarly, Your self-controlled devotees, desiring to cross beyond the material kingdom of heaven to achieve opulence equal to Yours, worship Your lotus feet in the morning, at noon and in the evening. Thus, they meditate upon Your Lordship in Your quadruple expansion. Your lotus feet are just like a blazing fire that burns to ashes all the inauspicious desires for material sense gratification.

SB 11.6.11 — Those about to offer oblations into the fire of sacrifice in accordance with the Ṛg, Yajur and Sāma Vedas meditate on Your lotus feet. Similarly, the practitioners of transcendental yoga meditate upon Your lotus feet, hoping for knowledge about Your divine mystic potency, and the most elevated pure devotees perfectly worship Your lotus feet, desiring to cross beyond Your illusory potency.

SB 11.6.12 — O almighty Lord, You are so kind to Your servants that You have accepted the withered flower garland that we have placed on Your chest. Since the goddess of fortune makes her abode on Your transcendental chest, she will undoubtedly become agitated, like a jealous co-wife, upon seeing our offering also dwelling there. Yet You are so merciful that You neglect Your eternal consort Lakṣmī and accept our offering as most excellent worship. O merciful Lord, may Your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts.

SB 11.6.13 — O omnipotent Lord, in Your incarnation as Trivikrama, You raised Your leg like a flagpole to break the shell of the universe, allowing the holy Ganges to flow down, like a banner of victory, in three branches throughout the three planetary systems. By three mighty steps of Your lotus feet, Your Lordship captured Bali Mahārāja, along with his universal kingdom. Your lotus feet inspire fear in the demons by driving them down to hell and fearlessness among Your devotees by elevating them to the perfection of heavenly life. We are sincerely trying to worship You, our Lord; therefore may Your lotus feet kindly free us from all of our sinful reactions.

SB 11.6.14 — You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses.

SB 11.6.15 — You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.

SB 11.6.16 — My dear Lord, the original puruṣa-avatāra, Mahā-Viṣṇu, acquires His creative potency from You. Thus with infallible energy He impregnates material nature, producing the mahat-tattva. Then the mahat-tattva, the amalgamated material energy, endowed with the potency of the Lord, produces from itself the primeval golden egg of the universe, which is covered by various layers of material elements.

SB 11.6.17 — O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hṛṣīkeśa, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other hand, other living entities, even yogīs and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

SB 11.6.18 — My Lord, You are living with sixteen thousand exquisitely beautiful, aristocratic wives. By their irresistible coy and smiling glances and by their lovely arching eyebrows, they send You messages of eager conjugal love. But they are completely unable to disturb the mind and senses of Your Lordship.

SB 11.6.19 — The nectar-bearing rivers of discussions about You, and also the holy rivers generated from the bathing of Your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of Your glories by hearing them with their ears, and they associate with the holy rivers flowing from Your lotus feet by physically bathing in them.

SB 11.6.20 — Śrī Śukadeva Gosvāmī continued: After Brahmā, along with Lord Śiva and the other demigods, thus offered prayers to the Supreme Lord, Govinda, Lord Brahmā situated himself in the sky and addressed the Lord as follows.

SB 11.6.21 — Lord Brahmā said: My dear Lord, previously we requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has certainly been fulfilled.

SB 11.6.22 — My Lord, You have reestablished the principles of religion among pious men who are always firmly bound to the truth. You have also distributed Your glories all over the world, and thus the whole world can be purified by hearing about You.

SB 11.6.23 — Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe You have executed magnanimous transcendental activities.

SB 11.6.24 — My dear Lord, those pious and saintly persons who in the Age of Kali hear about Your transcendental activities and also glorify them will easily cross over the darkness of the age.

SB 11.6.25 — O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred twenty-five autumns with Your devotees.

SB 11.6.26-27 — My dear Lord, there is nothing remaining at this time for Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the brāhmaṇas. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection.

SB 11.6.28 — The Supreme Lord said: O lord of the demigods, Brahmā, I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

SB 11.6.29 — That very Yādava dynasty in which I appeared became greatly magnified in opulence, especially in their physical strength and courage, to the extent that they threatened to devour the whole world. Therefore I have stopped them, just as the shore holds back the great ocean.

SB 11.6.30 — If I were to leave this world without withdrawing the overly proud members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

SB 11.6.31 — Now due to the brāhmaṇas' curse, the annihilation of My family has already begun. O sinless Brahmā, when this annihilation is finished and I am enroute to Vaikuṇṭha, I will pay a small visit to your abode.

SB 11.6.32 — Śrī Śukadeva Gosvāmī said: Thus addressed by the Lord of the universe, the self-born Brahmā fell down in obeisances at the lotus feet of the Lord. Surrounded by all the demigods, the great Brahmā then returned to his personal abode.

SB 11.6.33 — Thereafter, the Personality of Godhead observed that tremendous disturbances were taking place in the holy city of Dvārakā. Thus the Lord spoke to the assembled senior members of the Yadu dynasty as follows.

SB 11.6.34 — The Supreme Personality of Godhead said: Our dynasty has been cursed by the brāhmaṇas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.

SB 11.6.35 — My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.

SB 11.6.36 — Once, the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa-kṣetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.

SB 11.6.37-38 — By bathing at Prabhāsa-kṣetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brāhmaṇas with various delicious foodstuffs and by bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

SB 11.6.39 — Śukadeva Gosvāmī said: O favorite son of the Kurus, thus advised by the Personality of Godhead, the Yādavas made up their minds to go to that holy place, Prabhāsa-kṣetra, and thus yoked their horses to their chariots.

SB 11.6.40-41 — My dear King, Uddhava was a constantly faithful follower of Lord Kṛṣṇa. Upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions and taking note of the fearful omens, he approached the Personality of Godhead in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed Him as follows.

SB 11.6.42 — Śrī Uddhava said: O my Lord, O supreme God among all the demigods, real piety is invoked simply by hearing and chanting Your transcendental glories. My Lord, it appears that You will now withdraw Your dynasty, and thus You Yourself will finally give up Your pastimes

within this universe. You are the supreme controller and the master of all mystic power. But although You are fully capable of counteracting the brāhmaṇas' curse against Your dynasty, You are not doing so, and Your disappearance is imminent.

SB 11.6.43 — O Lord Keśava, my dear master, I cannot tolerate giving up Your lotus feet even for a fraction of a moment. I urge You to take me along with You to Your own abode.

SB 11.6.44 — O my dear Kṛṣṇa, Your pastimes are supremely auspicious for mankind and are an intoxicating beverage for the ears. Tasting such pastimes, people forget their desires for other things.

SB 11.6.45 — My dear Lord, You are the Supreme Soul, and thus You are most dear to us. We are Your devotees, and how can we possibly reject You or live without You even for a moment? Whether we are lying down, sitting, walking, standing, bathing, enjoying recreation, eating or doing anything else, we are constantly engaged in Your service.

SB 11.6.46 — Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

SB 11.6.47 — Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

SB 11.6.48-49 — O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this material world simply by hearing about Your Lordship in the association of Your devotees. Thus we are always remembering and glorifying the wonderful things You do and the wonderful things You say. We ecstatically recall Your amorous pastimes with Your confidential conjugal devotees and how You boldly smile and move about while engaged in such youthful pastimes. My dear Lord, Your loving pastimes are bewilderingly similar to the activities of ordinary people within this material world.

SB 11.6.50 — Śukadeva Gosvāmī said: O King Parīkṣit, thus addressed, the Supreme Personality of Godhead, Kṛṣṇa, the son of Devakī, began to reply confidentially to His dear, unalloyed servant Uddhava.

SB 11.7: Lord Kṛṣṇa Instructs Uddhava

SB 11.7.1 — The Supreme Personality of Godhead said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuṇṭha. Thus Lord Brahmā, Lord Śiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuṇṭha.

SB 11.7.2 — Answering the prayer of Lord Brahmā, I descended within this world along with My plenary portion, Lord Baladeva, and performed various activities on behalf of the demigods. I have now completed My mission here.

SB 11.7.3 — Now due to the brāhmaṇas' curse the Yadu dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of Dvārakā.

SB 11.7.4 — O saintly Uddhava, in the near future I will abandon this earth. Then, being overwhelmed by the Age of Kali, the earth will be bereft of all piety.

SB 11.7.5 — My dear Uddhava, you should not remain here on the earth once I have abandoned this world. My dear devotee, you are sinless, but in Kali-yuga the people will be addicted to all types of sinful activities; therefore do not stay here.

SB 11.7.6 — Now you should completely give up all attachment to your personal friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision and wander throughout the earth.

SB 11.7.7 — My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary.

SB 11.7.8 — One whose consciousness is bewildered by illusion perceives many differences in value and meaning among material objects. Thus one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties and performance of forbidden activities.

SB 11.7.9 — Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as situated within the self, who is expanded everywhere, and you should also see this individual self within Me, the Supreme Personality of Godhead.

SB 11.7.10 — Being fully endowed with conclusive knowledge of the Vedas and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self, and thus your mind will be satisfied. At that time you will become dear to all living beings, headed by the demigods, and you will never be hampered by any disturbance in life.

SB 11.7.11 — One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

SB 11.7.12 — One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees Me within all things. Such a person never again falls down into the cycle of birth and death.

SB 11.7.13 — Śrī Śukadeva Gosvāmi said: O King, the Supreme Personality of Godhead, Lord Kṛṣṇa, thus instructed His pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

SB 11.7.14 — Śrī Uddhava said: My dear Lord, You alone award the results of yoga practice, and You are so kind that by Your own influence You distribute the perfection of yoga to Your devotee. Thus You are the Supreme Soul who is realized through yoga, and it is You who are the origin of all mystic power. For my supreme benefit You have explained the procedure for giving up the material world through the process of sannyāsa, or renunciation.

SB 11.7.15 — My dear Lord, O Supreme Soul, for those whose minds are attached to sense gratification, and especially for those bereft of devotion unto You, such renunciation of material enjoyment is most difficult to perform. That is my opinion.

SB 11.7.16 — O my Lord, I myself am most foolish because my consciousness is merged in the material body and bodily relations, which are all manufactured by Your illusory energy. Thus I am thinking, "I am this body, and all of these relatives are mine." Therefore, my Lord, please instruct Your poor servant. Please tell me how I can very easily carry out Your instructions.

SB 11.7.17 — My dear Lord, You are the Absolute Truth, the Supreme Personality of Godhead, and You reveal Yourself to Your devotees. Besides Your Lordship, I do not see anyone who can

actually explain perfect knowledge to me. Such a perfect teacher is not to be found even among the demigods in heaven. Indeed, all of the demigods, headed by Lord Brahmā, are bewildered by Your illusory potency. They are conditioned souls who accept their own material bodies and bodily expansions to be the highest truth.

SB 11.7.18 — Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuṇṭha is free from all disturbances. In fact, You are known as Nārāyaṇa, the true friend of all living beings.

SB 11.7.19 — The Supreme Lord replied: Generally those human beings who can expertly analyze the actual situation of the material world are able to raise themselves beyond the inauspicious life of gross material gratification.

SB 11.7.20 — An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence. Thus sometimes one acts as one's own instructing spiritual master.

SB 11.7.21 — In the human form of life, those who are self-controlled and expert in the spiritual science of Sāṅkhya can directly see Me along with all of My potencies.

SB 11.7.22 — In this world there are many kinds of created bodies — some with one leg, others with two, three, four or more legs, and still others with no legs — but of all these, the human form is actually dear to Me.

SB 11.7.23 — Although I, the Supreme Lord, can never be captured by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.

SB 11.7.24 — In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an avadhūta.

SB 11.7.25 — Mahārāja Yadu once observed a certain brāhmaṇa avadhūta, who appeared to be quite young and learned, wandering about fearlessly. Being himself most learned in spiritual science, the King took the opportunity and inquired from him as follows.

SB 11.7.26 — Śrī Yadu said: O brāhmaṇa, I see that you are not engaged in any practical religious activity, and yet you have acquired a most expert understanding of all things and all people within this world. Kindly tell me, sir, how did you acquire this extraordinary intelligence, and why are you traveling freely throughout the world behaving as if you were a child?

SB 11.7.27 — Generally human beings work hard to cultivate religiosity, economic development, sense gratification and also knowledge of the soul, and their usual motive is to increase the duration of their lives, acquire fame and enjoy material opulence.

SB 11.7.28 — You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if you were a ghostly creature.

SB 11.7.29 — Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Ganges River.

SB 11.7.30 — O brāhmaṇa, we see that you are devoid of any contact with material enjoyment and that you are traveling alone, without any companions or family members. Therefore, because we are sincerely inquiring from you, please tell us the cause of the great ecstasy that you are feeling within yourself.

SB 11.7.31 — Lord Kṛṣṇa continued: The intelligent King Yadu, always respectful to the brāhmaṇas, waited with bowed head as the brāhmaṇa, pleased with the King's attitude, began to reply.

SB 11.7.32 — The brāhmaṇa said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the earth in a liberated condition. Please listen as I describe them to you.

SB 11.7.33-35 — O King, I have taken shelter of twenty-four gurus, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Piṅgalā, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self.

SB 11.7.36 — Please listen, O son of Mahārāja Yayāti, O tiger among men, as I explain to you what I have learned from each of these gurus.

SB 11.7.37 — A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of God, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.

SB 11.7.38 — A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.

SB 11.7.39 — A learned sage should take his satisfaction in the simple maintenance of his existence and should not seek satisfaction through gratifying the material senses. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

SB 11.7.40 — Even a transcendentalist is surrounded by innumerable material objects, which possess good and bad qualities. However, one who has transcended material good and evil should not become entangled even when in contact with the material objects; rather, he should act like the wind.

SB 11.7.41 — Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled, just as the wind which carries various aromas does not actually mix with them.

SB 11.7.42 — A thoughtful sage, even while living within a material body, should understand himself to be pure spirit soul. Similarly, one should see that the spirit soul enters within all forms of life, both moving and nonmoving, and that the individual souls are thus all-pervading. The sage should further observe that the Supreme Personality of Godhead, as the Supersoul, is simultaneously present within all things. Both the individual soul and the Supersoul can be understood by comparing them to the nature of the sky: although the sky extends everywhere and everything rests within the sky, the sky does not mix with anything, nor can it be divided by anything.

SB 11.7.43 — Although the mighty wind blows clouds and storms across the sky, the sky is never implicated or affected by these activities. Similarly, the spirit soul is not actually changed or affected by contact with the material nature. Although the living entity enters within a body made of earth, water and fire, and although he is impelled by the three modes of nature created by eternal time, his eternal spiritual nature is never actually affected.

SB 11.7.44 — O King, a saintly person is just like water because he is free from all contamination, gentle by nature, and by speaking creates a beautiful vibration like that of flowing water. Just by seeing, touching or hearing such a saintly person, the living entity is purified, just as one is cleansed by contact with pure water. Thus a saintly person, just like a holy place, purifies all those who contact him because he always chants the glories of the Lord.

SB 11.7.45 — Saintly persons become powerful by execution of austerities. Their consciousness is unshakable because they do not try to enjoy anything within the material world. Such naturally liberated sages accept foodstuffs that are offered to them by destiny, and if by chance they happen to eat contaminated food, they are not affected, just like fire, which burns up contaminated substances that are offered to it.

SB 11.7.46 — A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself. For the welfare of the conditioned souls who desire real happiness, a saintly person may accept the worshipable position of spiritual master, and thus like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.

SB 11.7.47 — Just as fire manifests differently in pieces of wood of different sizes and qualities, the omnipotent Supreme Soul, having entered the bodies of higher and lower life forms created by His own potency, appears to assume the identity of each.

SB 11.7.48 — The various phases of one's material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

SB 11.7.49 — The flames of a fire appear and disappear at every moment, and yet this creation and destruction is not noticed by the ordinary observer. Similarly, the mighty waves of time flow constantly, like the powerful currents of a river, and imperceptibly cause the birth, growth and death of innumerable material bodies. And yet the soul, who is thus constantly forced to change his position, cannot perceive the actions of time.

SB 11.7.50 — Just as the sun evaporates large quantities of water by its potent rays and later returns the water to the earth in the form of rain, similarly, a saintly person accepts all types of material objects with his material senses, and at the appropriate time, when the proper person has approached him to request them, he returns such material objects. Thus, both in accepting and giving up the objects of the senses, he is not entangled.

SB 11.7.51 — Even when reflected in various objects, the sun is never divided, nor does it merge into its reflection. Only those with dull brains would consider the sun in this way. Similarly, although the soul is reflected through different material bodies, the soul remains undivided and nonmaterial.

SB 11.7.52 — One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.

SB 11.7.53 — There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.

SB 11.7.54 — The two pigeons were very much devoted to their household duties. Their hearts being tied together by sentimental affection, they were each attracted by the other's glances, bodily features and states of mind. Thus, they completely bound each other in affection.

SB 11.7.55 — Naively trusting in the future, they carried out their acts of resting, sitting, walking, standing, conversing, playing, eating and so forth as a loving couple among the trees of the forest.

SB 11.7.56 — Whenever she desired anything, O King, the she-pigeon would flatteringly cajole her husband, and he in turn would gratify her by faithfully doing whatever she wanted, even with great personal difficulty. Thus, he could not control his senses in her association.

SB 11.7.57 — Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.

SB 11.7.58 — When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.

SB 11.7.59 — The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born of them.

SB 11.7.60 — The parent birds became very joyful by observing the soft wings of their children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly. Seeing their children happy, the parents were also happy.

SB 11.7.61 — Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Lord Viṣṇu, continued to take care of the young offspring who had been born to them.

SB 11.7.62 — One day the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.

SB 11.7.63 — At that time a certain hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.

SB 11.7.64 — The pigeon and his wife were always anxious for the maintenance of their children, and they were wandering in the forest for that purpose. Having obtained proper food, they now returned to their nest.

SB 11.7.65 — When the lady pigeon caught sight of her own children trapped within the hunter's net, she was overwhelmed with anguish, and crying out, she rushed toward them as they cried out to her in return.

SB 11.7.66 — The lady pigeon had always allowed herself to be bound by the ropes of intense material affection, and thus her mind was overwhelmed by anguish. Being in the grip of the illusory energy of the Lord, she completely forgot herself, and rushing forward to her helpless children, she was immediately bound in the hunter's net.

SB 11.7.67 — Seeing his own children, who were more dear to him than life itself, fatally bound in the hunter's net along with his dearmost wife, whom he considered equal in every way to himself, the poor male pigeon began to lament wretchedly.

SB 11.7.68 — The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

SB 11.7.69 — My wife and I were an ideal match. She always faithfully obeyed me and in fact accepted me as her worshipable deity. But now, seeing her children lost and her home empty, she has left me behind and gone to heaven with our saintly children.

SB 11.7.70 — Now I am a wretched person living in an empty home. My wife is dead; my children are dead. Why should I possibly want to live? My heart is so pained by separation from my family that life itself has become simply suffering.

SB 11.7.71 — As the father pigeon wretchedly stared at his poor children trapped in the net and on the verge of death, pathetically struggling to free themselves, his mind went blank, and thus he himself fell into the hunter's net.

SB 11.7.72 — The cruel hunter, having fulfilled his desire by capturing the head pigeon, his wife and all of their children, set off for his own home.

SB 11.7.73 — In this way, one who is too attached to family life becomes disturbed at heart. Like the pigeon, he tries to find pleasure in mundane sex attraction. Busily engaged in maintaining his own family, the miserly person is fated to suffer greatly, along with all his family members.

SB 11.7.74 — The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered as one who has climbed to a high place only to trip and fall down.

SB 11.8: The Story of Piṅgalā

SB 11.8.1 — The saintly brāhmaṇa said: O King, the embodied living entity automatically experiences unhappiness in heaven or hell. Similarly, happiness will also be experienced, even without one's seeking it. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness.

SB 11.8.2 — Following the example of the python, one should give up material endeavors and accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.

SB 11.8.3 — If at any time food does not come, then a saintly person should fast for many days without making endeavor. He should understand that by God's arrangement he must fast. Thus, following the example of the python, he should remain peaceful and patient.

SB 11.8.4 — A saintly person should remain peaceful and materially inactive, maintaining his body without much endeavor. Even though possessed of full sensual, mental and physical strength, a saintly person should not become active for material gain but rather should always remain alert to his actual self-interest.

SB 11.8.5 — A saintly sage is happy and pleasing in his external behavior, whereas internally he is most grave and thoughtful. Because his knowledge is immeasurable and unlimited he is never disturbed, and thus in all respects he is like the tranquil waters of the unfathomable and unsurpassable ocean.

SB 11.8.6 — During the rainy season the swollen rivers rush into the ocean, and during the dry summer the rivers, now shallow, severely reduce their supply of water; yet the ocean does not swell up during the rainy season, nor does it dry up in the hot summer. In the same way, a saintly devotee who has accepted the Supreme Personality of Godhead as the goal of his life sometimes will receive by providence great material opulence, and sometimes he will find himself materially

destitute. However, such a devotee of the Lord does not rejoice in a flourishing condition, nor is he morose when poverty-stricken.

SB 11.8.7 — One who has failed to control his senses immediately feels attraction upon seeing a woman's form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth maddened by the fire rushes blindly into its flames.

SB 11.8.8 — A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.

SB 11.8.9 — A saintly person should accept only enough food to keep his body and soul together. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

SB 11.8.10 — Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

SB 11.8.11 — A saintly person should not think, "This food I will keep to eat tonight and this other food I can save for tomorrow." In other words, a saintly person should not store foodstuffs acquired by begging. Rather, he should use his own hands as his plate and eat whatever fits on them. His only storage container should be his belly, and whatever conveniently fits into his belly should be his stock of food. Thus one should not imitate the greedy honeybee who eagerly collects more and more honey.

SB 11.8.12 — A saintly mendicant should not even collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects more and more delicious foodstuffs, that which he has collected will indeed ruin him.

SB 11.8.13 — A saintly person should never touch a young girl. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. By bodily contact with a woman he will surely be captured by illusion, just as the elephant is captured by the she-elephant due to his desire to touch her body.

SB 11.8.14 — A man possessing intelligent discrimination should not under any circumstances try to exploit the beautiful form of a woman for his sense gratification. Just as an elephant trying

to enjoy a she-elephant is killed by other bull elephants also enjoying her company, one trying to enjoy a lady's company can at any moment be killed by her other lovers who are stronger than he.

SB 11.8.15 — A greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

SB 11.8.16 — Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as brahmacārīs and sannyāsīs are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

SB 11.8.17 — A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, a saintly person should carefully study the example of the deer, who is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

SB 11.8.18 — Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage Ṛṣyaśṛṅga, the son of a deer, fell totally under their control, just like a pet animal.

SB 11.8.19 — Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined.

SB 11.8.20 — By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

SB 11.8.21 — Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

SB 11.8.22 — O son of kings, previously in the city of Videha there dwelled a prostitute named Piṅgalā. Now please hear what I have learned from that lady.

SB 11.8.23 — Once that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

SB 11.8.24 — O best among men, this prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price, and I am sure he would enjoy my company very much." Thus she thought about all the men on the street.

SB 11.8.25-26 — As the prostitute Piṅgalā stood in the doorway, many men came and went, walking by her house. Her only means of sustenance was prostitution, and therefore she anxiously thought, "Maybe this one who is coming now is very rich… Oh, he is not stopping, but I am sure someone else will come. Surely this man who is coming now will want to pay me for my love, and he will probably give lots of money." Thus, with vain hope, she remained leaning against the doorway, unable to finish her business and go to sleep. Out of anxiety she would sometimes walk out toward the street, and sometimes she went back into her house. In this way, the midnight hour gradually arrived.

SB 11.8.27 — As the night wore on, the prostitute, who intensely desired money, gradually became morose, and her face dried up. Thus being filled with anxiety for money and most disappointed, she began to feel a great detachment from her situation, and happiness arose in her mind.

SB 11.8.28 — The prostitute felt disgusted with her material situation and thus became indifferent to it. Indeed, detachment acts like a sword, cutting to pieces the binding network of material hopes and desires. Now please hear from me the song sung by the prostitute in that situation.

SB 11.8.29 — O King, just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has not developed detachment never desires to give up the bondage of the material body.

SB 11.8.30 — The prostitute Piṅgalā said: Just see how greatly illusioned I am! Because I cannot control my mind, just like a fool I desire lusty pleasure from an insignificant man.

SB 11.8.31 — I am such a fool that I have given up the service of that person who, being eternally situated within my heart, is actually most dear to me. That most dear one is the Lord of the universe, who is the bestower of real love and happiness and the source of all prosperity. Although He is in my own heart, I have completely neglected Him. Instead I have ignorantly

served insignificant men who can never satisfy my real desires and who have simply brought me unhappiness, fear, anxiety, lamentation and illusion.

SB 11.8.32 — Oh, how I have uselessly tortured my own soul! I have sold my body to lusty, greedy men who are themselves objects of pity. Thus practicing the most abominable profession of a prostitute, I hoped to get money and sex pleasure.

SB 11.8.33 — This material body is like a house in which I, the soul, am living. The bones forming my spine, ribs, arms and legs are like the beams, crossbeams and pillars of the house, and the whole structure, which is full of stool and urine, is covered by skin, hair and nails. The nine doors leading into this body are constantly excreting foul substances. Besides me, what woman could be so foolish as to devote herself to this material body, thinking that she might find pleasure and love in this contraption?

SB 11.8.34 — Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Personality of Godhead, who awards us everything, even our original spiritual form, and instead I desired to enjoy sense gratification with many men.

SB 11.8.35 — The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the Supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just like Lakṣmīdevī.

SB 11.8.36 — Men provide sense gratification for women, but all these men, and even the demigods in heaven, have a beginning and an end. They are all temporary creations who will be dragged away by time. Therefore how much actual pleasure or happiness could any of them ever give to their wives?

SB 11.8.37 — Although I most stubbornly hoped to enjoy the material world, somehow or other detachment has arisen in my heart, and it is making me very happy. Therefore the Supreme Personality of Godhead, Viṣṇu, must be pleased with me. Without even knowing it, I must have performed some activity satisfying to Him.

SB 11.8.38 — A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me.

SB 11.8.39 — With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of Him, the Supreme Personality of Godhead.

SB 11.8.40 — I am now completely satisfied, and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life with only the Lord, because He is the real source of love and happiness.

SB 11.8.41 — The intelligence of the living entity is stolen away by activities of sense gratification, and thus he falls into the dark well of material existence. Within that well he is then seized by the deadly serpent of time. Who else but the Supreme Personality of Godhead could save the poor living entity from such a hopeless condition?

SB 11.8.42 — When the living entity sees that the entire universe has been seized by the serpent of time, he becomes sober and sane and at that time detaches himself from all material sense gratification. In that condition the living entity is qualified to be his own protector.

SB 11.8.43 — The avadhūta said: Thus, her mind completely made up, Piṅgalā cut off all her sinful desires to enjoy sex pleasure with lovers, and she became situated in perfect peace. Then she sat down on her bed.

SB 11.8.44 — Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep.

SB 11.9: Detachment from All that Is Material

SB 11.9.1 — The saintly brāhmaṇa said: Everyone considers certain things within the material world to be most dear to him, and because of attachment to such things one eventually becomes miserable. One who understands this gives up material possessiveness and attachment and thus achieves unlimited happiness.

SB 11.9.2 — Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.

SB 11.9.3 — In family life, the parents are always in anxiety about their home, children and reputation. But I have nothing to do with these things. I do not worry at all about any family, and

I do not care about honor and dishonor. I enjoy only the life of the soul, and I find love on the spiritual platform. Thus I wander the earth like a child.

SB 11.9.4 — In this world two types of people are free from all anxiety and merged in great happiness: one who is a retarded and childish fool and one who has approached the Supreme Lord, who is beyond the three modes of material nature.

SB 11.9.5 — Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

SB 11.9.6 — The girl went to a private place and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms were colliding and making a loud noise.

SB 11.9.7 — The young girl feared that the men would consider her family to be poor because their daughter was busily engaged in the menial task of husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.

SB 11.9.8 — Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

SB 11.9.9 — O subduer of the enemy, I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

SB 11.9.10 — When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

SB 11.9.11 — Having perfected the yoga sitting postures and conquered the breathing process, one should make the mind steady by detachment and the regulated practice of yoga. Thus one should carefully fix the mind on the single goal of yoga practice.

SB 11.9.12 — The mind can be controlled when it is fixed on the Supreme Personality of Godhead. Having achieved a stable situation, the mind becomes free from polluted desires to execute material activities; thus as the mode of goodness increases in strength, one can completely give up the modes of passion and ignorance, and gradually one transcends even the

material mode of goodness. When the mind is freed from the fuel of the modes of nature, the fire of material existence is extinguished. Then one achieves the transcendental platform of direct relationship with the object of his meditation, the Supreme Lord.

SB 11.9.13 — Thus, when one's consciousness is completely fixed on the Absolute Truth, the Supreme Personality of Godhead, one no longer sees duality, or internal and external reality. The example is given of the arrow maker who was so absorbed in making a straight arrow that he did not even see or notice the king himself, who was passing right next to him.

SB 11.9.14 — A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized or noticed by others. Moving without companions, he should not speak more than required.

SB 11.9.15 — When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

SB 11.9.16 — The Lord of the universe, Nārāyaṇa, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus, His unlimited Self is the shelter and reservoir of all potencies. The subtle pradhāna, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.

SB 11.9.17-18 — When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called pradhāna, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word "liberation."

SB 11.9.19 — O subduer of the enemies, at the time of creation the Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, māyā, composed of the three modes of material nature, He creates the mahat-tattva.

SB 11.9.20 — According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the sūtra or mahat-tattva. Indeed, this universe is resting within that mahat-tattva, and due to its potency the living entity undergoes material existence.

SB 11.9.21 — Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

SB 11.9.22 — If out of love, hate or fear an embodied soul fixes his mind with intelligence and complete concentration upon a particular bodily form, he will certainly attain the form that he is meditating upon.

SB 11.9.23 — O King, once a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved the same state of existence as the wasp. Thus one achieves a state of existence according to one's constant concentration.

SB 11.9.24 — O King, from all these spiritual masters I have acquired great wisdom. Now please listen as I explain what I learned from my own body.

SB 11.9.25 — The material body is also my spiritual master because it teaches me detachment. Being subject to creation and destruction, it always comes to a painful end. Thus, although using my body to acquire knowledge, I always remember that it will ultimately be consumed by others, and remaining detached, I move about this world.

SB 11.9.26 — A man attached to the body accumulates money with great struggle to expand and protect the position of his wife, children, property, domestic animals, servants, homes, relatives, friends, and so on. He does all this for the gratification of his own body. As a tree before dying produces the seed of a future tree, the dying body manifests the seed of one's next material body in the form of one's accumulated karma. Thus assuring the continuation of material existence, the material body sinks down and dies.

SB 11.9.27 — A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for

satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

SB 11.9.28 — The Supreme Personality of Godhead, expanding His own potency, māyā-śakti, created innumerable species of life to house the conditioned souls. Yet by creating the forms of trees, reptiles, animals, birds, snakes and so on, the Lord was not satisfied within His heart. Then He created human life, which offers the conditioned soul sufficient intelligence to perceive the Absolute Truth, and became pleased.

SB 11.9.29 — After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.

SB 11.9.30 — Having learned from my spiritual masters, I remain situated in realization of the Supreme Personality of Godhead and, fully renounced and enlightened by realized spiritual knowledge, wander the earth without attachment or false ego.

SB 11.9.31 — Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master.

SB 11.9.32 — The Supreme Personality of Godhead said: Having thus spoken to King Yadu, the wise brāhmaṇa accepted obeisances and worship from the King and felt pleased within himself. Then bidding farewell, he left exactly as he had come.

SB 11.9.33 — O Uddhava, hearing the words of the avadhūta, the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and thus his mind was evenly fixed on the spiritual platform.

SB 11.10: The Nature of Fruitive Activity

SB 11.10.1 — The Supreme Personality of Godhead said: Taking full shelter in Me, with the mind carefully fixed in the devotional service of the Lord as spoken by Me, one should live without personal desire and practice the social and occupational system called varṇāśrama.

SB 11.10.2 — A purified soul should see that because the conditioned souls who are dedicated to sense gratification have falsely accepted the objects of sense pleasure as truth, all of their endeavors are doomed to failure.

SB 11.10.3 — One who is sleeping may see many objects of sense gratification in a dream, but such pleasurable things are merely creations of the mind and are thus ultimately useless. Similarly, the living entity who is asleep to his spiritual identity also sees many sense objects, but these innumerable objects of temporary gratification are creations of the Lord's illusory potency and have no permanent existence. One who meditates upon them, impelled by the senses, uselessly engages his intelligence.

SB 11.10.4 — One who has fixed Me within his mind as the goal of life should give up activities based on sense gratification and should instead execute work governed by the regulative principles for advancement. When, however, one is fully engaged in searching out the ultimate truth of the soul, one should not accept the scriptural injunctions governing fruitive activities.

SB 11.10.5 — One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful, and who by spiritual elevation is not different from Me.

SB 11.10.6 — The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

SB 11.10.7 — One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

SB 11.10.8 — Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities.

SB 11.10.9 — Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.

SB 11.10.10 — The subtle and gross material bodies are created by the material modes of nature, which expand from the potency of the Supreme Personality of Godhead. Material existence occurs when the living entity falsely accepts the qualities of the gross and subtle bodies as being his own factual nature. This illusory state, however, can be destroyed by real knowledge.

SB 11.10.11 — Therefore, by the cultivation of knowledge one should approach the Supreme Personality of Godhead situated within oneself. By understanding the Lord's pure, transcendental existence, one should gradually give up the false vision of the material world as independent reality.

SB 11.10.12 — The spiritual master can be compared to the lower kindling stick, the disciple to the upper kindling stick, and the instruction given by the guru to the third stick placed in between. The transcendental knowledge communicated from guru to disciple is compared to the fire arising from the contact of these, which burns the darkness of ignorance to ashes, bringing great happiness both to guru and disciple.

SB 11.10.13 — By submissively hearing from an expert spiritual master, the expert disciple develops pure knowledge, which repels the onslaught of material illusion arising from the three modes of material nature. Finally this pure knowledge itself ceases, just as fire ceases when the stock of fuel has been consumed.

SB 11.10.14-16 — My dear Uddhava, I have thus explained to you perfect knowledge. There are philosophers, however, who challenge My conclusion. They state that the natural position of the living entity is to engage in fruitive activities, and they see him as the enjoyer of the happiness and unhappiness that accrue from his own work. According to this materialistic philosophy, the world, time, the revealed scriptures and the self are all variegated and eternal, existing as a perpetual flow of transformations. Knowledge, moreover, cannot be one or eternal, because it arises from the different and changing forms of objects; thus knowledge itself is always subject to change. Even if you accept such a philosophy, My dear Uddhava, there will still be perpetual

birth, death, old age and disease, since all living entities must accept a material body subject to the influence of time.

SB 11.10.17 — Although the performer of fruitive activities desires perpetual happiness, it is clearly observed that materialistic workers are often unhappy and only occasionally satisfied, thus proving that they are not independent or in control of their destiny. When a person is always under the superior control of another, how can he expect any valuable results from his own fruitive actions?

SB 11.10.18 — It is observed within the material world that sometimes even an intelligent person is not happy. Similarly, sometimes even a great fool is happy. The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism.

SB 11.10.19 — Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death will not be able to exert its power over them.

SB 11.10.20 — Death is not at all pleasing, and since everyone is exactly like a condemned man being led to the place of execution, what possible happiness can people derive from material objects or the gratification they provide?

SB 11.10.21 — That material happiness of which we hear, such as promotion to heavenly planets for celestial enjoyment, is just like that material happiness we have already experienced. Both are polluted by jealousy, envy, decay and death. Therefore, just as an attempt to raise crops becomes fruitless if there are many problems like crop disease, insect plague or drought, similarly, the attempt to attain material happiness, either on earth or on the heavenly planets, is always fruitless because of innumerable obstacles.

SB 11.10.22 — If one performs Vedic sacrifices and fruitive rituals without any mistake or contamination, one will achieve a heavenly situation in the next life. But even this result, which is only achieved by perfect performance of fruitive rituals, will be vanquished by time. Now hear of this.

SB 11.10.23 — If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets, where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

SB 11.10.24 — Having achieved the heavenly planets, the performer of ritualistic sacrifices travels in a glowing airplane, which he obtains as the result of his piety on earth. Being glorified by songs sung by the Gandharvas and dressed in wonderfully charming clothes, he enjoys life surrounded by heavenly goddesses.

SB 11.10.25 — Accompanied by heavenly women, the enjoyer of the fruits of sacrifice goes on pleasure rides in a wonderful airplane, which is decorated with circles of tinkling bells and which flies wherever he desires. Being relaxed, comfortable and happy in the heavenly pleasure gardens, he does not consider that he is exhausting the fruits of his piety and will soon fall down to the mortal world.

SB 11.10.26 — Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time.

SB 11.10.27-29 — If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. When the mind is so polluted one becomes violent and aggressive and without the authority of Vedic injunctions slaughters innocent animals for sense gratification. Worshiping ghosts and spirits, the bewildered person falls fully into the grip of unauthorized activities and thus goes to hell, where he receives a material body infected by the darkest modes of nature. In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar material body. What possible happiness can there be for one who engages in activities inevitably terminating in death?

SB 11.10.30 — In all the planetary systems, from the heavenly to the hellish, and for all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me.

SB 11.10.31 — The material senses create material activities, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work.

SB 11.10.32 — As long as the living entity thinks that the modes of material nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.

SB 11.10.33 — The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I

impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief.

SB 11.10.34 — When there is agitation and interaction of the material modes of nature, the living entities then describe Me in various ways such as all-powerful time, the Self, Vedic knowledge, the universe, one's own nature, religious ceremonies and so on.

SB 11.10.35 — Śrī Uddhava said: O my Lord, a living entity situated within the material body is surrounded by the modes of nature and the happiness and distress that are born of activities caused by these modes. How is it possible that he is not bound by this material encirclement? It may also be said that the living entity is ultimately transcendental and has nothing to do with the material world. Then how is he ever bound by material nature?

SB 11.10.36-37 — O my Lord, Acyuta, the same living entity is sometimes described as eternally conditioned and at other times as eternally liberated. I am not able to understand, therefore, the actual situation of the living entity. You, my Lord, are the best of those who are expert in answering philosophical questions. Please explain to me the symptoms by which one can tell the difference between a living entity who is eternally liberated and one who is eternally conditioned. In what various ways would they remain situated, enjoy life, eat, evacuate, lie down, sit or move about?

SB 11.11: The Symptoms of Conditioned and Liberated Living Entities

SB 11.11.1 — The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the Supreme Lord of māyā, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.

SB 11.11.2 — Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of māyā are all creations of My illusory energy. In other words, material existence has no essential reality.

SB 11.11.3 — O Uddhava, both knowledge and ignorance, being products of māyā, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings.

SB 11.11.4 — O most intelligent Uddhava, the living entity, called jīva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

SB 11.11.5 — Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

SB 11.11.6 — By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

SB 11.11.7 — The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

SB 11.11.8 — One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

SB 11.11.9 — An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

SB 11.11.10 — An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

SB 11.11.11 — An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely

engages his bodily senses with their objects and does not become entangled like an unintelligent person.

SB 11.11.12-13 — Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety.

SB 11.11.14 — A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled.

SB 11.11.15 — Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who becomes neither angry when attacked nor satisfied when worshiped is actually intelligent.

SB 11.11.16 — A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone.

SB 11.11.17 — For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all material circumstances, and taking pleasure in self-realization, he should wander about engaged in this liberated lifestyle, appearing like a retarded person to outsiders.

SB 11.11.18 — If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

SB 11.11.19 — My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or

wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

SB 11.11.20 — My dear Uddhava, an intelligent person should never take to literatures that do not contain descriptions of My activities, which purify the whole universe. Indeed, I create, maintain and annihilate the entire material manifestation. Among all My pastime incarnations, the most beloved are Kṛṣṇa and Balarāma. Any so-called knowledge that does not recognize these activities of Mine is simply barren and is not acceptable to those who are actually intelligent.

SB 11.11.21 — Coming to this conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on Me, since I am all-pervading.

SB 11.11.22 — My dear Uddhava, if you are not able to free your mind from all material disturbance and thus absorb it completely on the spiritual platform, then perform all your activities as an offering to Me, without trying to enjoy the fruits.

SB 11.11.23-24 — My dear Uddhava, narrations of My pastimes and qualities are all-auspicious and purify the entire universe. A faithful person who constantly hears, glorifies and remembers such transcendental activities, who through dramatic performances relives My pastimes, beginning with My appearance, and who takes full shelter of Me, dedicating his religious, sensual and occupational activities for My satisfaction, certainly obtains unflinching devotional service to Me, the eternal Personality of Godhead.

SB 11.11.25 — One who has obtained pure devotional service by association with My devotees always engages in worshiping Me. Thus he very easily goes to My abode, which is revealed by My pure devotees.

SB 11.11.26-27 — Śrī Uddhava said: My dear Lord, O Supreme Personality of Godhead, what type of person do You consider to be a true devotee, and what type of devotional service is approved by great devotees as worthy of being offered to Your Lordship? My dear ruler of the universal controllers, O Lord of Vaikuṇṭha and almighty God of the universe, I am Your devotee, and because I love You I have no other shelter than You. Therefore please explain this to me.

SB 11.11.28 — My dear Lord, as the Absolute Truth You are transcendental to material nature, and like the sky You are never entangled in any way. Still, being controlled by Your devotees' love, You accept many different forms, incarnating according to Your devotees' desires.

SB 11.11.29-32 — The Supreme Personality of Godhead said: O Uddhava, a saintly person is merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter. Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities — namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Kṛṣṇa consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one’s life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities.

SB 11.11.33 — My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

SB 11.11.34-41 — My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāṣṭamī, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiṣṇavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaśī and take initiation by the procedures mentioned in the Vedas, Pañcarātra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kṛṣṇa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My

humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with maṇḍalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself — one should offer that very thing to Me. Such an offering qualifies one for eternal life.

SB 11.11.42 — O saintly Uddhava, please know that you may worship Me in the sun, fire, brāhmaṇas, cows, Vaiṣṇavas, sky, wind, water, earth, individual soul and all living entities.

SB 11.11.43-45 — My dear Uddhava, one should worship Me within the sun by chanting selected Vedic mantras and by performing worship and offering obeisances. One may worship Me within fire by offering oblations of ghee, and one may worship Me among the brāhmaṇas by respectfully receiving them as guests, even when uninvited. I can be worshiped within the cows by offerings of grass and other suitable grains and paraphernalia for the pleasure and health of the cows, and one may worship Me within the Vaiṣṇavas by offering loving friendship to them and honoring them in all respects. Through steady meditation I am worshiped within the inner space of the heart, and within the air I can be worshiped by knowledge that prāṇa, the life air, is the chief among elements. I am worshiped within water by offerings of water itself, along with other elements such as flowers and tulasī leaves, and one may worship Me within the earth by proper application of confidential seed mantras. One may worship Me within the individual living entity by offering food and other enjoyable substances, and one may worship Me within all living entities by seeing the Supersoul within all of them, thus maintaining equal vision.

SB 11.11.46 — Thus, in the previously mentioned places of worship and according to the processes I have described, one should meditate on My peaceful, transcendental form with four arms holding a conchshell, Sudarśana disc, club and lotus flower. In this way, one should worship Me with fixed attention.

SB 11.11.47 — One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his service such a worshiper obtains realized knowledge of Me.

SB 11.11.48 — My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made

possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

SB 11.11.49 — My dear Uddhava, O beloved of the Yadu dynasty, because you are My servant, well-wisher and friend, I shall now speak to you the most confidential knowledge. Please hear as I explain these great mysteries to you.

SB 11.12: Beyond Renunciation and Knowledge

SB 11.12.1-2 — The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the aṣṭāṅga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

SB 11.12.3-6 — In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādharas, as well as such lower-class human beings as the vaiśyas, śūdras, women and others, were able to achieve My supreme abode. Vṛtrāsura, Prahlāda Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇāsura, Maya, Vibhīṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā, the gopīs in Vṛndāvana and the wives of the brāhmaṇas who were performing sacrifice.

SB 11.12.7 — The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

SB 11.12.8 — The inhabitants of Vṛndāvana, including the gopīs, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.

SB 11.12.9 — Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.

SB 11.12.10 — The residents of Vṛndāvana, headed by the gopīs, were always completely attached to Me with deepest love. Therefore, when My uncle Akrūra brought My brother Balarāma and Me to the city of Mathurā, the residents of Vṛndāvana suffered extreme mental distress because of separation from Me and could not find any other source of happiness.

SB 11.12.11 — Dear Uddhava, all of those nights that the gopīs spent with Me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the gopīs felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

SB 11.12.12 — My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopīs of Vṛndāvana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

SB 11.12.13 — All those hundreds of thousands of gopīs, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the gopīs attained Me, the Supreme Absolute Truth.

SB 11.12.14-15 — Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances.

SB 11.12.16 — Śrī Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.

SB 11.12.17 — The Supreme Personality of Godhead said: My dear Uddhava, the Supreme Lord gives life to every living being and is situated within the heart along with the life air and primal sound vibration. The Lord can be perceived in His subtle form within the heart by one's mind, since the Lord controls the minds of everyone, even great demigods like Lord Śiva. The Supreme

Lord also assumes a gross form as the various sounds of the Vedas, composed of short and long vowels and consonants of different intonations.

SB 11.12.18 — When sticks of kindling wood are vigorously rubbed together, heat is produced by contact with air, and a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in the sound vibration of the Vedas.

SB 11.12.19 — The functions of the working senses — the organ of speech, the hands, the legs, the genitals and the anus — and the functions of the knowledge-acquiring senses — the nose, tongue, eyes, skin and ears — along with the functions of the subtle senses of mind, intelligence, consciousness and false ego, as well as the function of the subtle pradhāna and the interaction of the three modes of material nature — all these should be understood as My materially manifest form.

SB 11.12.20 — When many seeds are placed in an agricultural field, innumerable manifestations of trees, bushes, vegetables and so on will arise from a single source, the soil. Similarly, the Supreme Personality of Godhead, who gives life to all and is eternal, originally exists beyond the scope of the cosmic manifestation. In the course of time, however, the Lord, who is the resting place of the three modes of nature and the source of the universal lotus flower, in which the cosmic manifestation takes place, divides His material potencies and thus appears to be manifest in innumerable forms, although He is one.

SB 11.12.21 — Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence.

SB 11.12.22-23 — This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

SB 11.12.24 — With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened ax of transcendental knowledge

you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

SB 11.13: The Haṁsa-avatāra Answers the Questions of the Sons of Brahmā

SB 11.13.1 — The Supreme Personality of Godhead said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of material goodness one can conquer the modes of passion and ignorance, and by cultivation of transcendental goodness one may free oneself even from material goodness.

SB 11.13.2 — When the living entity becomes strongly situated in the mode of goodness, then religious principles, characterized by devotional service to Me, become prominent. One can strengthen the mode of goodness by cultivation of those things that are already situated in goodness, and thus religious principles arise.

SB 11.13.3 — Religious principles, strengthened by the mode of goodness, destroy the influence of passion and ignorance. When passion and ignorance are overcome, their original cause, irreligion, is quickly vanquished.

SB 11.13.4 — According to the quality of religious scriptures, water, one's association with one's children or with people in general, the particular place, the time, activities, birth, meditation, chanting of mantras, and purificatory rituals, the modes of nature become differently prominent.

SB 11.13.5 — Among the ten items I have just mentioned, the great sages who understand Vedic knowledge have praised and recommended those that are in the mode of goodness, criticized and rejected those in the mode of ignorance, and shown indifference to those in the mode of passion.

SB 11.13.6 — Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, and by such practice transcendental knowledge is awakened.

SB 11.13.7 — In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature, the subtle and gross material bodies are generated.

If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

SB 11.13.8 — Śrī Uddhava said: My dear Kṛṣṇa, generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. My dear Lord, how can one in knowledge act just like a dog, an ass or a goat?

SB 11.13.9-10 — The Supreme Personality of Godhead said: My dear Uddhava, a person bereft of intelligence first falsely identifies himself with the material body and mind, and when such false knowledge arises within one's consciousness, material passion, the cause of great suffering, pervades the mind, which by nature is situated in goodness. Then the mind, contaminated by passion, becomes absorbed in making and changing many plans for material advancement. Thus, by constantly thinking of the modes of material nature, a foolish person is afflicted with unbearable material desires.

SB 11.13.11 — One who does not control the material senses comes under the control of material desires and is thus bewildered by the strong waves of the mode of passion. Such a person executes material activities, although clearly seeing that the result will be future unhappiness.

SB 11.13.12 — Although the intelligence of a learned person may be bewildered by the modes of passion and ignorance, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

SB 11.13.13 — A person should be attentive and grave and never lazy or morose. Mastering the yoga procedures of breathing and sitting properly, one should practice fixing the mind on Me at dawn, noon and sunset, and thus gradually the mind should be completely absorbed in Me.

SB 11.13.14 — The actual yoga system as taught by My devotees, headed by Sanaka-kumāra, is simply this: Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in Me.

SB 11.13.15 — Śrī Uddhava said: My dear Keśava, at what time and in what form did You instruct the science of yoga to Sanaka and his brothers? I now desire to know about these things.

SB 11.13.16 — The Supreme Personality of Godhead said: Once, the mental sons of Lord Brahmā, namely, the sages headed by Sanaka, inquired from their father about the difficult subject matter of the supreme goal of yoga.

SB 11.13.17 — The sages headed by Sanaka said: O Lord, people's minds are naturally attracted to material sense objects, and similarly the sense objects in the form of desire enter within the mind. Therefore, how can a person who desires liberation, who desires to cross over activities of sense gratification, destroy this mutual relationship between the sense objects and the mind? Please explain this to us.

SB 11.13.18 — The Supreme Personality of Godhead said: My dear Uddhava, Brahmā himself, who is born directly from the body of the Lord and who is the creator of all living entities within the material world, being the best of the demigods, seriously contemplated the question of his sons headed by Sanaka. The intelligence of Brahmā, however, was affected by his own activities of creation, and thus he could not discover the essential answer to this question.

SB 11.13.19 — Lord Brahmā desired to attain the answer to the question that was puzzling him, and thus he fixed his mind on Me, the Supreme Lord. At that time, in My form of Haṁsa, I became visible to Lord Brahmā.

SB 11.13.20 — Thus seeing Me, the sages, placing Brahmā in the lead, came forward and worshiped My lotus feet. Then they frankly asked Me, "Who are You?"

SB 11.13.21 — My dear Uddhava, the sages, being eager to understand the ultimate truth of the yoga system, thus inquired from Me. Now please hear as I explain that which I spoke unto the sages.

SB 11.13.22 — My dear brāhmaṇas, if, when asking Me who I am, you believe that I am also a jīva soul and that there is no ultimate difference between us — since all souls are ultimately one without individuality — then how is your question possible or appropriate? Ultimately, what is the real situation or resting place both of yourselves and of Me?

SB 11.13.23 — If by asking Me "Who are You?" you were referring to the material body, then I must point out that all material bodies are constituted of five elements, namely earth, water, fire, air and ether. Thus, you should have asked, "Who are you five?" If you consider that all material bodies are ultimately one, being constituted essentially of the same elements, then your question is still meaningless, since there would be no deep purpose in distinguishing one body from another. Thus, it appears that in asking My identity, you are merely speaking words, without any real meaning or purpose.

SB 11.13.24 — Within this world, whatever is perceived by the mind, speech, eyes or other senses is Me alone and nothing besides Me. All of you please understand this by a straightforward analysis of the facts.

SB 11.13.25 — My dear sons, the mind has a natural proclivity to enter into the material sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is part and parcel of Me.

SB 11.13.26 — A person who has thus achieved Me by understanding that he is not different from Me realizes that the material mind is lodged within the sense objects because of constant sense gratification, and that the material objects are existing prominently within the material mind. Having understood My transcendental nature, he gives up both the material mind and its objects.

SB 11.13.27 — Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

SB 11.13.28 — The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

SB 11.13.29 — The false ego of the living entity places him in bondage and awards him exactly the opposite of what he really desires. Therefore, an intelligent person should give up his constant anxiety to enjoy material life and remain situated in the Lord, who is beyond the functions of material consciousness.

SB 11.13.30 — According to My instructions, one should fix the mind on Me alone. If, however, one continues to see many different values and goals in life rather than seeing everything within Me, then although apparently awake, one is actually dreaming due to incomplete knowledge, just as one may dream that one has wakened from a dream.

SB 11.13.31 — Those states of existence that are conceived of as separate from the Supreme Personality of Godhead have no actual existence, although they create a sense of separation from the Absolute Truth. Just as the seer of a dream imagines many different activities and rewards, similarly, because of the sense of an existence separate from the Lord's existence, the living entity falsely performs fruitive activities, thinking them to be the cause of future rewards and destinations.

SB 11.13.32 — While awake the living entity enjoys with all of his senses the fleeting characteristics of the material body and mind; while dreaming he enjoys similar experiences

within the mind; and in deep dreamless sleep all such experiences merge into ignorance. By remembering and contemplating the succession of wakefulness, dreaming and deep sleep, the living entity can understand that he is one throughout the three stages of consciousness and is transcendental. Thus, he becomes the lord of the senses.

SB 11.13.33 — You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the heart.

SB 11.13.34 — One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually māyā and exist only like a dream.

SB 11.13.35 — Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant remembrance up till the time of death, one will not again fall into illusion.

SB 11.13.36 — Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.

SB 11.13.37 — The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's karma is in effect. A self-realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of yoga, will never again surrender to the material body and its manifold manifestations, knowing it to be just like a body visualized in a dream.

SB 11.13.38 — My dear brāhmaṇas, I have now explained to you the confidential knowledge of Sāṅkhya, by which one philosophically distinguishes matter from spirit, and of aṣṭāṅga-yoga, by which one links up with the Supreme. Please understand that I am the Supreme Personality of Godhead, Viṣṇu, and that I have appeared before you desiring to explain your actual religious duties.

SB 11.13.39 — O best of the brāhmaṇas, please know that I am the supreme shelter of the yoga system, analytic philosophy, virtuous action, truthful religious principles, power, beauty, fame and self-control.

SB 11.13.40 — All superior transcendental qualities, such as being beyond the modes of nature, detached, the well-wisher, the most dear, the Supersoul, equally situated everywhere, and free from material entanglement — all such qualities, free from the transformations of material qualities, find their shelter and worshipable object in Me.

SB 11.13.41 — [Lord Kṛṣṇa continued:] My dear Uddhava, thus all of the doubts of the sages headed by Sanaka were destroyed by My words. Fully worshiping Me with transcendental love and devotion, they chanted My glories with excellent hymns.

SB 11.13.42 — The greatest of sages, headed by Sanaka Ṛṣi, thus perfectly worshiped and glorified Me, and as Lord Brahmā looked on, I returned to My own abode.

SB 11.14: Lord Kṛṣṇa Explains the Yoga System to Śrī Uddhava

SB 11.14.1 — Śrī Uddhava said: My dear Kṛṣṇa, the learned sages who explain Vedic literature recommend various processes for perfecting one's life. Considering these varieties of viewpoint, my Lord, please tell me whether all these processes are equally important, or whether one of them is supreme.

SB 11.14.2 — My dear Lord, You have clearly explained the process of unalloyed devotional service, by which a devotee removes all material association from his life, enabling him to fix his mind on You.

SB 11.14.3 — The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the Vedas.

SB 11.14.4 — Lord Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhṛgu Muni then accepted the same knowledge from Manu.

SB 11.14.5-7 — From the forefathers headed by Bhṛgu Muni and other sons of Brahmā appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādharas, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras and rewards.

SB 11.14.8 — Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints.

SB 11.14.9 — O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

SB 11.14.10 — Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self-control, peace, self-interest, political influence, opulence, renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its proponents.

SB 11.14.11 — All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation.

SB 11.14.12 — O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.

SB 11.14.13 — One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes.

SB 11.14.14 — One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahmā or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation from birth and death. Such a person desires Me alone.

SB 11.14.15 — My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self are as dear to Me as you are.

SB 11.14.16 — With the dust of My devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.

SB 11.14.17 — Those who are without any desire for personal gratification, whose minds are always attached to Me, who are peaceful, without false ego and merciful to all living entities, and whose consciousness is never affected by opportunities for sense gratification — such persons enjoy in Me a happiness that cannot be known or achieved by those lacking such detachment from the material world.

SB 11.14.18 — My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

SB 11.14.19 — My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

SB 11.14.20 — My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.

SB 11.14.21 — Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.

SB 11.14.22 — Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me.

SB 11.14.23 — If one’s hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?

SB 11.14.24 — A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances — a devotee thus fixed in loving service to Me purifies the entire universe.

SB 11.14.25 — Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world.

SB 11.14.26 — When a diseased eye is treated with medicinal ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of My glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form.

SB 11.14.27 — The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me.

SB 11.14.28 — Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one’s mind in Me. By constantly thinking of Me, one becomes purified.

SB 11.14.29 — Being conscious of the eternal self, one should give up association with women and those intimately associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.

SB 11.14.30 — Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

SB 11.14.31 — Śrī Uddhava said: My dear lotus-eyed Kṛṣṇa, by what process should one who desires liberation meditate upon You, of what specific nature should his meditation be, and upon which form should he meditate? Kindly explain to me this topic of meditation.

SB 11.14.32-33 — The Supreme Personality of Godhead said: Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one's lap and focusing the eyes on the tip of one's nose, one should purify the pathways of breathing by practicing the mechanical exercises of pūraka, kumbhaka and recaka, and then one should reverse the procedure (recaka, kumbhaka, pūraka). Having fully controlled the senses, one may thus practice prāṇāyāma step by step.

SB 11.14.34 — Beginning from the mūlādhāra-cakra, one should move the life air continuously upward like the fibers in the lotus stalk until one reaches the heart, where the sacred syllable om is situated like the sound of a bell. One should thus continue raising the sacred syllable upward the distance of twelve aṅgulas, and there the oṁkāra should be joined together with the fifteen vibrations produced with anusvāra.

SB 11.14.35 — Being fixed in the oṁkāra, one should carefully practice the prāṇāyāma system ten times at each sunrise, noon and sunset. Thus, after one month one will have conquered the life air.

SB 11.14.36-42 — Keeping the eyes half closed and fixed on the tip of one's nose, being enlivened and alert, one should meditate on the lotus flower situated within the heart. This lotus has eight petals and is situated on an erect lotus stalk. One should meditate on the sun, moon and fire, placing them one after the other within the whorl of that lotus flower. Placing My transcendental form within the fire, one should meditate upon it as the auspicious goal of all meditation. That form is perfectly proportioned, gentle and cheerful. It possesses four beautiful long arms, a charming, beautiful neck, a handsome forehead, a pure smile and glowing, shark-shaped earrings suspended from two identical ears. That spiritual form is the color of a dark rain cloud and is garbed in golden-yellowish silk. The chest of that form is the abode of Śrīvatsa and the goddess of fortune, and that form is also decorated with a conchshell, disc, club, lotus flower and garland of forest flowers. The two brilliant lotus feet are decorated with ankle bells and bracelets, and that form exhibits the Kaustubha gem along with an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets. All of the limbs of that beautiful form capture the heart, and the face is beautified by merciful glancing. Pulling the senses back from the sense objects, one should be grave and self-controlled and should use the intelligence to strongly fix the mind upon all of the limbs of My transcendental body. Thus one should meditate upon that most delicate transcendental form of Mine.

SB 11.14.43 — One should then pull the consciousness back from all the limbs of that transcendental body. At that time, one should meditate only on the wonderfully smiling face of the Lord.

SB 11.14.44 — Being established in meditation on the Lord's face, one should then withdraw the consciousness and fix it in the sky. Then giving up such meditation, one should become established in Me and give up the process of meditation altogether.

SB 11.14.45 — One who has completely fixed his mind on Me should see Me within his own soul and should see the individual soul within Me, the Supreme Personality of Godhead. Thus, he sees the individual souls united with the Supreme Soul, just as one sees the sun's rays completely united with the sun.

SB 11.14.46 — When the yogī thus controls his mind by intensely concentrated meditation, his illusory identification with material objects, knowledge and activities is very quickly extinguished.

SB 11.15: Lord Kṛṣṇa's Description of Mystic Yoga Perfections

SB 11.15.1 — The Supreme Personality of Godhead said: My dear Uddhava, the mystic perfections of yoga are acquired by a yogī who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on Me.

SB 11.15.2 — Śrī Uddhava said: My dear Lord Acyuta, by what process can mystic perfection be achieved, and what is the nature of such perfection? How many mystic perfections are there? Please explain these things to me. Indeed, You are the bestower of all mystic perfections.

SB 11.15.3 — The Supreme Personality of Godhead said: The masters of the yoga system have declared that there are eighteen types of mystic perfection and meditation, of which eight are primary, having their shelter in Me, and ten are secondary, appearing from the material mode of goodness.

SB 11.15.4-5 — Among the eight primary mystic perfections, the three by which one transforms one's own body are aṇimā, becoming smaller than the smallest; mahimā, becoming greater than the greatest; and laghimā, becoming lighter than the lightest. Through the perfection of prāpti one acquires whatever one desires, and through prākāmya-siddhi one experiences any enjoyable object, either in this world or the next. Through īśitā-siddhi one can manipulate the subpotencies of māyā, and through the controlling potency called vaśitā-siddhi one is unimpeded by the three modes of nature. One who has acquired kāmāvasāyitā-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.

SB 11.15.6-7 — The ten secondary mystic perfections arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the demigods and the celestial girls called Apsarās, completely executing one's determination and giving orders whose fulfillment is unimpeded.

SB 11.15.8-9 — The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others — these constitute five perfections of the mystic process of yoga and meditation. I am simply listing these here according to their names and characteristics. Now please learn from Me how specific mystic perfections arise from specific meditations and also of the particular processes involved.

SB 11.15.10 — One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the mystic perfection called aṇimā.

SB 11.15.11 — One who absorbs his mind in the particular form of the mahat-tattva and thus meditates upon Me as the Supreme Soul of the total material existence achieves the mystic perfection called mahimā. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.

SB 11.15.12 — I exist within everything, and I am therefore the essence of the atomic constituents of material elements. By attaching his mind to Me in this form, the yogī may achieve the perfection called laghimā, by which he realizes the subtle atomic substance of time.

SB 11.15.13 — Fixing his mind completely in Me within the element of false ego generated from the mode of goodness, the yogī obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such perfection because his mind is absorbed in Me.

SB 11.15.14 — One who concentrates all mental activities in Me as the Supersoul of that phase of the mahat-tattva which manifests the chain of fruitive activities obtains from Me, whose appearance is beyond material perception, the most excellent mystic perfection called prākāmya.

SB 11.15.15 — One who places his consciousness on Viṣṇu, the Supersoul, the prime mover and Supreme Lord of the external energy consisting of three modes, obtains the mystic perfection of controlling other conditioned souls, their material bodies and their bodily designations.

SB 11.15.16 — The yogī who places his mind in My form of Nārāyaṇa, known as the fourth factor, full of all opulences, becomes endowed with My nature and thus obtains the mystic perfection called vaśitā.

SB 11.15.17 — One who fixes his pure mind on Me in My manifestation as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

SB 11.15.18 — A human being who concentrates on Me as the upholder of religious principles, the personification of purity and the Lord of Śvetadvīpa obtains the pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

SB 11.15.19 — That purified living entity who fixes his mind on the extraordinary sound vibrations occurring within Me as the personified sky and total life air is then able to perceive within the sky the speaking of all living entities.

SB 11.15.20 — Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on Me as existing within the combination of sun and vision; thus one acquires the power to see any distant thing.

SB 11.15.21 — The yogī who completely absorbs his mind in Me, and who then makes use of the wind that follows the mind to absorb the material body in Me, obtains through the potency of meditation on Me the mystic perfection by which his body immediately follows his mind wherever it goes.

SB 11.15.22 — When the yogī, applying his mind in a certain way, desires to assume a particular form, that very form immediately appears. Such perfection is possible by absorbing the mind in the shelter of My inconceivable mystic potency, by which I assume innumerable forms.

SB 11.15.23 — When a perfect yogī desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body through the pathways of air, as easily as a bee leaves one flower and flies into another.

SB 11.15.24 — The yogī who has achieved the mystic perfection called svacchanda-mṛtyu blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Situated within the brahma-randhra, the yogī then gives up his material body and guides the spirit soul to the selected destination.

SB 11.15.25 — The yogī who desires to enjoy in the pleasure gardens of the demigods should meditate on the purified mode of goodness, which is situated within Me, and then the heavenly women, generated from the mode of goodness, will approach him in airplanes.

SB 11.15.26 — A yogī who has faith in Me, absorbing his mind in Me and knowing that My purpose is always fulfilled, will always achieve his purpose by the very means he has determined to follow.

SB 11.15.27 — A person who perfectly meditates on Me acquires My nature of being the supreme ruler and controller. His order, like Mine, can never be frustrated by any means.

SB 11.15.28 — A yogī who has purified his existence by devotion to Me and who thus expertly knows the process of meditation obtains knowledge of past, present and future. He can therefore see the birth and death of himself and others.

SB 11.15.29 — Just as the bodies of aquatics cannot be injured by water, similarly, the body of a yogī whose consciousness is pacified by devotion to Me and who is fully developed in yoga science cannot be injured by fire, sun, water, poison, and so forth.

SB 11.15.30 — My devotee becomes unconquerable by meditating on My opulent incarnations, which are decorated with Śrīvatsa and various weapons and are endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans.

SB 11.15.31 — A learned devotee who worships Me through yoga meditation certainly obtains in all respects the mystic perfections that I have described.

SB 11.15.32 — For a sage who has conquered his senses, breathing and mind, who is self-controlled and always absorbed in meditation on Me, what mystic perfection could possibly be difficult to achieve?

SB 11.15.33 — Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.

SB 11.15.34 — Whatever mystic perfections can be achieved by good birth, herbs, austerities and mantras can all be achieved by devotional service to Me; indeed, one cannot achieve the actual perfection of yoga by any other means.

SB 11.15.35 — My dear Uddhava, I am the cause, the protector and the Lord of all mystic perfections, of the yoga system, of analytic knowledge, of pure activity and of the community of learned Vedic teachers.

SB 11.15.36 — Just as the same material elements exist within and outside of all material bodies, similarly, I cannot be covered by anything else. I exist within everything as the Supersoul and outside of everything in My all-pervading feature.

SB 11.16: The Lord's Opulence

SB 11.16.1 — Śrī Uddhava said: My dear Lord, You are beginningless and endless, the Absolute Truth Himself, unlimited by anything else. You are the protector and life-giver, the destruction and creation of all things that exist.

SB 11.16.2 — My dear Lord, although it is difficult for the impious to understand that You are situated in all superior and inferior creations, those brāhmaṇas who are actual knowers of the Vedic conclusion worship You in truth.

SB 11.16.3 — Please tell me of the perfections that great sages achieve by worshiping You with devotion. Also, kindly explain which of Your different forms they worship.

SB 11.16.4 — O my Lord, maintainer of all, although You are the Supersoul of the living entities, You remain hidden. Thus being bewildered by You, the living entities cannot see You, although You are seeing them.

SB 11.16.5 — O supremely potent Lord, please explain to me Your innumerable potencies, which You manifest on the earth, in heaven, in hell and indeed in all directions. I offer my humble obeisances at Your lotus feet, which are the shelter of all holy places.

SB 11.16.6 — The Supreme Personality of Godhead said: O best of those who know how to inquire, on the Battlefield of Kurukṣetra, Arjuna, desiring to fight with his rivals, asked Me the same question that you are now posing.

SB 11.16.7 — On the Battlefield of Kurukṣetra Arjuna thought that killing his relatives would be an abominable, irreligious activity, motivated only by his desire to acquire a kingdom. He therefore desisted from the battle, thinking, "I would be the killer of my relatives. They would be destroyed." Thus Arjuna was afflicted with mundane consciousness.

SB 11.16.8 — At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus in the front of the battle Arjuna addressed Me with questions in the same way that you are now inquiring.

SB 11.16.9 — My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them.

SB 11.16.10 — I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious.

SB 11.16.11 — Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

SB 11.16.12 — Among the Vedas I am their original teacher, Lord Brahmā, and of all mantras I am the three-lettered oṁkāra. Among letters I am the first letter, "a," and among sacred meters I am the Gāyatrī mantra.

SB 11.16.13 — Among the demigods I am Indra, and among the Vasus I am Agni, the god of fire. I am Viṣṇu among the sons of Aditi, and among the Rudras I am Lord Śiva.

SB 11.16.14 — Among saintly brāhmaṇas I am Bhṛgu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am Kāmadhenu among cows.

SB 11.16.15 — I am Lord Kapila among perfected beings and Garuḍa among birds. I am Dakṣa among the progenitors of mankind, and I am Aryamā among the forefathers.

SB 11.16.16 — My dear Uddhava, among the demoniac sons of Diti know Me to be Prahlāda Mahārāja, the saintly lord of the asuras. Among the stars and herbs I am their lord, Candra (the moon), and among Yakṣas and Rākṣasas I am the lord of wealth, Kuvera.

SB 11.16.17 — I am Airāvata among lordly elephants, and among aquatics I am Varuṇa, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king.

SB 11.16.18 — Among horses I am Uccaiḥśravā, and I am gold among metals. I am Yamarāja among those who suppress and punish, and among serpents I am Vāsuki.

SB 11.16.19 — O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns or teeth I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the brāhmaṇas.

SB 11.16.20 — Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Śiva.

SB 11.16.21 — Among residences I am Mount Sumeru, and of impervious places I am the Himālayas. Among trees I am the holy fig tree, and among plants I am those that bear grains.

SB 11.16.22 — Among priests I am Vasiṣṭha Muni, and among those highly situated in Vedic culture I am Bṛhaspati. I am Kārtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord Brahmā.

SB 11.16.23 — Among sacrifices I am study of the Veda, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech.

SB 11.16.24 — Among the eight progressive states of yoga I am the final stage, samādhi, in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception.

SB 11.16.25 — Among ladies I am Śatarūpā, and among male personalities I am her husband, Svāyambhuva Manu. I am Nārāyaṇa among the sages and Sanat-kumāra among brahmacārīs.

SB 11.16.26 — Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am Brahmā.

SB 11.16.27 — Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Mārgaśīrṣa, and among lunar houses I am the auspicious Abhijit.

SB 11.16.28 — Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars I am Śukrācārya, the knower of spiritual science.

SB 11.16.29 — Among those entitled to the name Bhagavān I am Vāsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumān among the Kimpuruṣas, and among the Vidyādharas I am Sudarśana.

SB 11.16.30 — Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred kuśa, and of oblations I am ghee and other ingredients obtained from the cow.

SB 11.16.31 — Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness.

SB 11.16.32 — Of the powerful I am bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship Me in nine different forms, among which I am the original and primary Vāsudeva.

SB 11.16.33 — Among the Gandharvas I am Viśvāvasu, and I am Pūrvacitti among the heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of the earth.

SB 11.16.34 — I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky.

SB 11.16.35 — Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities.

SB 11.16.36 — I am the functions of the five working senses — the legs, speech, anus, hands and sex organs — as well as those of the five knowledge-acquiring senses — touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.

SB 11.16.37 — I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me.

SB 11.16.38 — As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the mahat-tattva. Thus I am everything, and nothing whatsoever can exist without Me.

SB 11.16.39 — Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest within innumerable universes.

SB 11.16.40 — Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence.

SB 11.16.41 — I have briefly described to you all My spiritual opulences and also the extraordinary material features of My creation, which are perceived by the mind and defined in different ways according to circumstances.

SB 11.16.42 — Therefore, control your speaking, subdue the mind, conquer the life air, regulate the senses and through purified intelligence bring your rational faculties under control. In this way you will never again fall onto the path of material existence.

SB 11.16.43 — A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.

SB 11.16.44 — Being surrendered to Me, one should control the speech, mind and life air, and then through loving devotional intelligence one will completely fulfill the mission of life.

SB 11.17: Lord Kṛṣṇa's Description of the Varṇāśrama System

SB 11.17.1-2 — Śrī Uddhava said: My dear Lord, previously You described the principles of devotional service that are to be practiced by followers of the varṇāśrama system and even ordinary, unregulated human beings. My dear lotus-eyed Lord, now please explain to me how all human beings can achieve loving service unto You by the execution of their prescribed duties.

SB 11.17.3-4 — My dear Lord, O mighty-armed one, previously in Your form of Lord Haṁsa You spoke to Lord Brahmā those religious principles that bring supreme happiness to the practitioner. My dear Mādhava, now much time has passed, and that which You previously instructed will soon practically cease to exist, O subduer of the enemy.

SB 11.17.5-6 — My dear Lord Acyuta, there is no speaker, creator and protector of supreme religious principles other than Your Lordship, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. Thus, my dear Lord Madhusūdana, when You, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

SB 11.17.7 — Therefore, my Lord, since You are the knower of all religious principles, please describe to me the human beings who may execute the path of loving service to You and how such service is to be rendered.

SB 11.17.8 — Śrī Śukadeva Gosvāmī said: Śrī Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Personality of Godhead, Śrī Kṛṣṇa, was pleased and for the welfare of all conditioned souls spoke those religious principles that are eternal.

SB 11.17.9 — The Supreme Personality of Godhead said: My dear Uddhava, your question is faithful to religious principles and thus gives rise to the highest perfection in life, pure devotional service, for both ordinary human beings and the followers of the varṇāśrama system. Now please learn from Me those supreme religious principles.

SB 11.17.10 — In the beginning, in Satya-yuga, there is only one social class, called haṁsa, to which all human beings belong. In that age all people are unalloyed devotees of the Lord from birth, and thus learned scholars call this first age Kṛta-yuga, or the age in which all religious duties are perfectly fulfilled.

SB 11.17.11 — In Satya-yuga the undivided Veda is expressed by the syllable om, and I am the only object of mental activities. I become manifest as the four-legged bull of religion, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship Me as Lord Haṁsa.

SB 11.17.12 — O greatly fortunate one, at the beginning of Tretā-yuga Vedic knowledge appeared from My heart, which is the abode of the air of life, in three divisions — as Ṛg, Sāma and Yajur. Then from that knowledge I appeared as threefold sacrifice.

SB 11.17.13 — In Tretā-yuga the four social orders were manifested from the universal form of the Personality of Godhead. The brāhmaṇas appeared from the Lord's face, the kṣatriyas from the Lord's arms, the vaiśyas from the Lord's thighs and the śūdras from the legs of that mighty form. Each social division was recognized by its particular duties and behavior.

SB 11.17.14 — The married order of life appeared from the loins of My universal form, and the celibate students came from My heart. The forest-dwelling retired order of life appeared from My chest, and the renounced order of life was situated within the head of My universal form.

SB 11.17.15 — The various occupational and social divisions of human society appeared according to inferior and superior natures manifest in the situation of the individual's birth.

SB 11.17.16 — Peacefulness, self-control, austerity, cleanliness, satisfaction, tolerance, simple straightforwardness, devotion to Me, mercy and truthfulness are the natural qualities of the brāhmaṇas.

SB 11.17.17 — Dynamic power, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the brāhmaṇas and leadership are the natural qualities of the kṣatriyas.

SB 11.17.18 — Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the brāhmaṇas and perpetually desiring to accumulate more money are the natural qualities of the vaiśyas.

SB 11.17.19 — Service without duplicity to the brāhmaṇas, cows, demigods and other worshipable personalities, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of śūdras.

SB 11.17.20 — Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the varṇāśrama system.

SB 11.17.21 — Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.

SB 11.17.22 — The twice-born member of society achieves second birth through the sequence of purificatory ceremonies culminating in Gāyatrī initiation. Being summoned by the spiritual master, he should reside within the guru's āśrama and with a self-controlled mind carefully study the Vedic literature.

SB 11.17.23 — The brahmacārī should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with akṣa beads and a sacred thread. Carrying pure kuśa grass in his hand, he should never accept a luxurious or sensuous sitting place. He should not unnecessarily polish his teeth, nor should he bleach and iron his clothes.

SB 11.17.24 — A brahmacārī should always remain silent while bathing, eating, attending sacrificial performances, chanting japa or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

SB 11.17.25 — One observing the vow of celibate brahmacārī life should never pass semen. If the semen by chance spills out by itself, the brahmacārī should immediately take bath in water, control his breath by prāṇāyāma and chant the Gāyatrī mantra.

SB 11.17.26 — Purified and fixed in consciousness, the brahmacārī should worship the fire-god, sun, ācārya, cows, brāhmaṇas, guru, elderly respectable persons and demigods. He should perform such worship at sunrise and sunset, without speaking but by silently chanting or murmuring the appropriate mantras.

SB 11.17.27 — One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.

SB 11.17.28 — In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept for oneself that which is allotted by the ācārya.

SB 11.17.29 — While engaged in serving the spiritual master one should remain as a humble servant, and thus when the guru is walking the servant should humbly walk behind. When the guru lies down to sleep, the servant should also lie down nearby, and when the guru has awakened, the servant should sit near him, massaging his lotus feet and rendering other, similar services. When the guru is sitting down on his āsana, the servant should stand nearby with folded hands, awaiting the guru's order. In this way one should always worship the spiritual master.

SB 11.17.30 — Until the student has completed his Vedic education he should remain engaged in the āśrama of the spiritual master, should remain completely free of material sense gratification and should not break his vow of celibacy [brahmacarya].

SB 11.17.31 — If the brahmacārī student desires to ascend to the Maharloka or Brahmaloka planets, then he should completely surrender his activities to the spiritual master and, observing the powerful vow of perpetual celibacy, dedicate himself to superior Vedic studies.

SB 11.17.32 — Thus enlightened in Vedic knowledge by service to the spiritual master, freed from all sins and duality, one should worship Me as the Supersoul, as I appear within fire, the spiritual master, one's own self and all living entities.

SB 11.17.33 — Those who are not married — sannyāsīs, vānaprasthas and brahmacārīs — should never associate with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

SB 11.17.34-35 — My dear Uddhava, general cleanliness, washing the hands, bathing, performing religious services at sunrise, noon and sunset, worshiping Me, visiting holy places, chanting japa, avoiding that which is untouchable, uneatable or not to be discussed, and remembering My existence within all living entities as the Supersoul — these principles should be followed by all members of society through regulation of the mind, words and body.

SB 11.17.36 — A brāhmaṇa observing the great vow of celibacy becomes brilliant like fire and by serious austerity burns to ashes the propensity to perform material activities. Free from the contamination of material desire, he becomes My devotee.

SB 11.17.37 — A brahmacārī who has completed his Vedic education and desires to enter household life should offer proper remuneration to the spiritual master, bathe, cut his hair, put on proper clothes, and so on. Then, taking permission from the guru, he should go back to his home.

SB 11.17.38 — A brahmacārī desiring to fulfill his material desires should live at home with his family, and a householder who is eager to purify his consciousness should enter the forest, whereas a purified brāhmaṇa should accept the renounced order of life. One who is not surrendered to Me should move progressively from one āśrama to another, never acting otherwise.

SB 11.17.39 — One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If one desires to accept many wives he must marry them after the first marriage, and each wife should be of a successively lower caste.

SB 11.17.40 — All twice-born men — brāhmaṇas, kṣatriyas and vaiśyas — must perform sacrifice, study the Vedic literature and give charity. Only the brāhmaṇas, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

SB 11.17.41 — A brāhmaṇa who considers that accepting charity from others will destroy his austerity, spiritual influence and fame should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the brāhmaṇa considers that those two occupations also compromise his spiritual position, then he should collect rejected grains in agricultural fields and live without any dependence on others.

SB 11.17.42 — The body of a brāhmaṇa is not intended to enjoy insignificant material sense gratification; rather, by accepting difficult austerities in his life, a brāhmaṇa will enjoy unlimited happiness after death.

SB 11.17.43 — A brāhmaṇa householder should remain satisfied in mind by gleaning rejected grains from agricultural fields and marketplaces. Keeping himself free of personal desire, he should practice magnanimous religious principles, with consciousness absorbed in Me. In this way a brāhmaṇa may stay at home as a householder without very much attachment and thus achieve liberation.

SB 11.17.44 — Just as a ship rescues those who have fallen into the ocean, similarly, I very quickly rescue from all calamities those persons who uplift brāhmaṇas and devotees suffering in a poverty-stricken condition.

SB 11.17.45 — Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a fearless king, just like a father, must save all of the citizens from difficulty and also protect himself.

SB 11.17.46 — An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Lord Indra in airplanes as brilliant as the sun.

SB 11.17.47 — If a brāhmaṇa cannot support himself through his regular duties and is thus suffering, he may adopt the occupation of a merchant and overcome his destitute condition by buying and selling material things. If he continues to suffer extreme poverty even as a merchant, then he may adopt the occupation of a kṣatriya, taking sword in hand. But he cannot in any circumstances become like a dog, accepting an ordinary master.

SB 11.17.48 — A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a vaiśya, may live by hunting or may act as a brāhmaṇa by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a śūdra.

SB 11.17.49 — A vaiśya, or mercantile man, who cannot maintain himself may adopt the occupation of a śūdra, and a śūdra who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society who have adopted inferior occupations in emergency situations must give up those substitute occupations when the difficulties have passed.

SB 11.17.50 — One in the gṛhastha order of life should daily worship the sages by Vedic study, the forefathers by offering the mantra svadhā, the demigods by chanting svāhā, all living entities by offering shares of one's meals, and human beings by offering grains and water. Thus considering the demigods, sages, forefathers, living entities and human beings to be manifestations of My potency, one should daily perform these five sacrifices.

SB 11.17.51 — A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of one's duties. According to one's means, one should perform sacrifices and other religious ceremonies.

SB 11.17.52 — A householder taking care of many dependent family members should not become materially attached to them, nor should he become mentally unbalanced, considering himself to be the lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.

SB 11.17.53 — The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.

SB 11.17.54 — Deeply considering the actual situation, a liberated soul should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.

SB 11.17.55 — A householder devotee who worships Me by execution of his family duties may remain at home, go to a holy place or, if he has a responsible son, take sannyāsa.

SB 11.17.56 — But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who is possessed of a miserly mentality and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.

SB 11.17.57 — "O my poor elderly parents, and my wife with a mere infant in her arms, and my other young children! Without me they have absolutely no one to protect them and will suffer unbearably. How can my poor relatives possibly live without me?"

SB 11.17.58 — Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied. Constantly meditating on his relatives, he dies and enters into the darkness of ignorance.

SB 11.18: Description of Varṇāśrama-dharma

SB 11.18.1 — The Supreme Personality of Godhead said: One who desires to adopt the third order of life, vānaprastha, should enter the forest with a peaceful mind, leaving his wife with his mature sons, or else taking her along with him.

SB 11.18.2 — Having adopted the vānaprastha order of life, one should arrange one's sustenance by eating uncontaminated bulbs, roots and fruits that grow in the forest. One may dress oneself with tree bark, grass, leaves or animal skins.

SB 11.18.3 — The vānaprastha should not groom the hair on his head, body or face, should not manicure his nails, should not pass stool and urine at irregular times and should not make a special endeavor for dental hygiene. He should be content to take bath in water three times daily and should sleep on the ground.

SB 11.18.4 — Thus engaged as a vānaprastha, one should execute penance during the hottest summer days by subjecting oneself to burning fires on four sides and the blazing sun overhead; during the rainy season one should remain outside, subjecting oneself to torrents of rain; and in the freezing winter one should remain submerged in water up to one's neck.

SB 11.18.5 — One may eat foodstuffs prepared with fire, such as grains, or fruits ripened by time. One may grind one's food with mortar and stone or with one's own teeth.

SB 11.18.6 — The vānaprastha should personally collect whatever he requires for his bodily maintenance, carefully considering the time, place and his own capacity. He should never collect provisions for the future.

SB 11.18.7 — One who has accepted the vānaprastha order of life should perform seasonal sacrifices by offering oblations of caru and sacrificial cakes prepared from rice and other grains found in the forest. The vānaprastha, however, may never offer animal sacrifices to Me, even those sacrifices mentioned in the Vedas.

SB 11.18.8 — The vānaprastha should perform the agnihotra, darśa and paurṇamāsa sacrifices, as he did while in the gṛhastha-āśrama. He should also perform the vows and sacrifices of cāturmāsya, since all of these rituals are enjoined for the vānaprastha-āśrama by expert knowers of the Vedas.

SB 11.18.9 — The saintly vānaprastha, practicing severe penances and accepting only the bare necessities of life, becomes so emaciated that he appears to be mere skin and bones. Thus worshiping Me through severe penances, he goes to the Maharloka planet and then directly achieves Me.

SB 11.18.10 — One who with long endeavor executes this painful but exalted penance, which awards ultimate liberation, simply to achieve insignificant sense gratification must be considered the greatest fool.

SB 11.18.11 — If the vānaprastha is overtaken by old age and because of his trembling body is no longer able to execute his prescribed duties, he should place the sacrificial fire within his heart by meditation. Then, fixing his mind on Me, he should enter into the fire and give up his body.

SB 11.18.12 — If the vānaprastha, understanding that even promotion to Brahmaloka is a miserable situation, develops complete detachment from all possible results of fruitive activities, then he may take the sannyāsa order of life.

SB 11.18.13 — Having worshiped Me according to scriptural injunctions and having given all one's property to the sacrificial priest, one should place the fire sacrifice within oneself. Thus, with the mind completely detached, one should enter the sannyāsa order of life.

SB 11.18.14 — "This man taking sannyāsa is going to surpass us and go back home, back to Godhead." Thus thinking, the demigods create stumbling blocks on the path of the sannyāsī by appearing before him in the shape of his former wife or other women and attractive objects. But the sannyāsī should pay the demigods and their manifestations no heed.

SB 11.18.15 — If the sannyāsī desires to wear something besides a mere kaupīna, he may use another cloth around his waist and hips to cover the kaupīna. Otherwise, if there is no emergency, he should not accept anything besides his daṇḍa and waterpot.

SB 11.18.16 — A saintly person should step or place his foot on the ground only after verifying with his eyes that there are no living creatures, such as insects, who might be injured by his foot. He should drink water only after filtering it through a portion of his cloth, and he should speak only words that possess the purity of truth. Similarly, he should perform only those activities his mind has carefully ascertained to be pure.

SB 11.18.17 — One who has not accepted the three internal disciplines of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a sannyāsī merely because of his carrying bamboo rods.

SB 11.18.18 — Rejecting those houses that are polluted and untouchable, one should approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.

SB 11.18.19 — Taking the food gathered through begging, one should leave the populated areas and go to a reservoir of water in a secluded place. There, having taken a bath and washed one's

hands thoroughly, one should distribute portions of the food to others who may request it. One should do this without speaking. Then, having thoroughly cleansed the remnants, one should eat everything on one’s plate, leaving nothing for future consumption.

SB 11.18.20 — Without any material attachment, with senses fully controlled, remaining enthusiastic, and satisfied in realization of the Supreme Lord and his own self, the saintly person should travel about the earth alone. Having equal vision everywhere, he should be steady on the spiritual platform.

SB 11.18.21 — Dwelling in a safe and solitary place, his mind purified by constant thought of Me, the sage should concentrate on the soul alone, realizing it to be nondifferent from Me.

SB 11.18.22 — By steady knowledge a sage should clearly ascertain the nature of the soul’s bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.

SB 11.18.23 — Therefore, completely controlling the five senses and the mind by Kṛṣṇa consciousness, a sage, having experienced spiritual bliss within the self, should live detached from insignificant material sense gratification.

SB 11.18.24 — The sage should travel in sanctified places, by flowing rivers and within the solitude of mountains and forests. He should enter the cities, towns and pasturing grounds and approach ordinary working men only to beg his bare sustenance.

SB 11.18.25 — One in the vānaprastha order of life should always practice taking charity from others, for one is thereby freed from illusion and quickly becomes perfect in spiritual life. Indeed, one who subsists on food grains obtained in such a humble manner purifies his existence.

SB 11.18.26 — One should never see as ultimate reality those material things which obviously will perish. With consciousness free from material attachment, one should retire from all activities meant for material progress in this life and the next.

SB 11.18.27 — One should logically consider the universe, which is situated within the Lord, and one’s own material body, which is composed of mind, speech and life air, to be ultimately products of the Lord’s illusory energy. Thus situated in the self, one should give up one’s faith in these things and should never again make them the object of one’s meditation.

SB 11.18.28 — A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation

— both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

SB 11.18.29 — Although most wise, the paramahaṁsa should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner.

SB 11.18.30 — A devotee should never engage in the fruitive rituals mentioned in the karma-kāṇḍa section of the Vedas, nor should he become atheistic, acting or speaking in opposition to Vedic injunctions. Similarly, he should never speak like a mere logician or skeptic or take any side whatsoever in useless arguments.

SB 11.18.31 — A saintly person should never let others frighten or disturb him and, similarly, should never frighten or disturb other people. He should tolerate the insults of others and should never himself belittle anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.

SB 11.18.32 — The one Supreme Lord is situated within all material bodies and within everyone's soul. Just as the moon is reflected in innumerable reservoirs of water, the Supreme Lord, although one, is present within everyone. Thus every material body is ultimately composed of the energy of the one Supreme Lord.

SB 11.18.33 — If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should not rejoice. Being fixed in determination, one should understand both situations to be under the control of God.

SB 11.18.34 — If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one's health. When the senses, mind and life air are fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.

SB 11.18.35 — A sage should accept the food, clothing and bedding — be they of excellent or inferior quality — that come of their own accord.

SB 11.18.36 — Just as I, the Supreme Lord, execute regulative duties by My own free will, similarly, one who has realized knowledge of Me should maintain general cleanliness, purify his hands with water, take bath and execute other regulative duties not by force but by his own free will.

SB 11.18.37 — A realized soul no longer sees anything as separate from Me, for his realized knowledge of Me has destroyed such illusory perception. Since the material body and mind were previously accustomed to this kind of perception, it may sometimes appear to recur; but at the time of death the self-realized soul achieves opulences equal to Mine.

SB 11.18.38 — One who is detached from sense gratification, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously analyzed the process for obtaining Me, should approach a bona fide and learned spiritual master.

SB 11.18.39 — Until a devotee has clearly realized spiritual knowledge, he should continue with great faith and respect and without envy to render personal service to the guru, who is nondifferent from Me.

SB 11.18.40-41 — One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.

SB 11.18.42 — The main religious duties of a sannyāsī are equanimity and nonviolence, whereas for the vānaprastha austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the brahmacārī is mainly engaged in serving the spiritual master.

SB 11.18.43 — A householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction in his natural position, and friendship toward all living entities. Worship of Me is to be practiced by all human beings, regardless of social or occupational divisions.

SB 11.18.44 — One who worships Me by his prescribed duty, having no other object of worship, and who remains conscious of Me as present in all living entities, achieves unflinching devotional service unto Me.

SB 11.18.45 — My dear Uddhava, I am the Supreme Lord of all worlds, and I create and destroy this universe, being its ultimate cause. I am thus the Absolute Truth, and one who worships Me with unfailing devotional service comes to Me.

SB 11.18.46 — Thus, one who has purified his existence by execution of his prescribed duties, who fully understands My supreme position and who is endowed with scriptural and realized knowledge, very soon achieves Me.

SB 11.18.47 — Those who are followers of this varṇāśrama system accept religious principles according to authorized traditions of proper conduct. When such varṇāśrama duties are dedicated to Me in loving service, they award the supreme perfection of life.

SB 11.18.48 — My dear saintly Uddhava, I have now described to you, just as you inquired, the means by which My devotee, perfectly engaged in his prescribed duty, can come back to Me, the Supreme Personality of Godhead.

SB 11.19: The Perfection of Spiritual Knowledge

SB 11.19.1 — The Supreme Personality of Godhead said: A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it.

SB 11.19.2 — For learned, self-realized philosophers I am the only object of worship, the desired goal of life, the means for achieving that goal, and the settled conclusion of all knowledge. Indeed, because I am the cause of their happiness and their freedom from unhappiness, such learned souls have no effective purpose or dear object in life except Me.

SB 11.19.3 — Those who have achieved complete perfection through philosophical and realized knowledge recognize My lotus feet to be the supreme transcendental object. Thus the learned transcendentalist is most dear to Me, and by his perfect knowledge he maintains Me in happiness.

SB 11.19.4 — That perfection which is produced by a small fraction of spiritual knowledge cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.

SB 11.19.5 — Therefore, My dear Uddhava, through knowledge you should understand your actual self. Then, advancing by clear realization of Vedic knowledge, you should worship Me in the mood of loving devotion.

SB 11.19.6 — Formerly, great sages, through the sacrifice of Vedic knowledge and spiritual enlightenment, worshiped Me within themselves, knowing Me to be the Supreme Lord of all sacrifice and the Supersoul in everyone's heart. Thus coming to Me, these sages achieved the supreme perfection.

SB 11.19.7 — My dear Uddhava, the material body and mind, composed of the three modes of material nature, attach themselves to you, but they are actually illusion, since they appear only at the present, having no original or ultimate existence. How is it possible, therefore, that the various stages of the body, namely birth, growth, reproduction, maintenance, dwindling and death, can have any relation to your eternal self? These phases relate only to the material body, which previously did not exist and ultimately will not exist. The body exists merely at the present moment.

SB 11.19.8 — Śrī Uddhava said: O Lord of the universe! O form of the universe! Please explain to me that process of knowledge which automatically brings detachment and direct perception of the truth, which is transcendental, and which is traditional among great spiritual philosophers. This knowledge, sought by elevated personalities, describes loving devotional service unto Your Lordship.

SB 11.19.9 — My dear Lord, for one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any possible shelter other than Your two lotus feet, which are just like a refreshing umbrella that pours down showers of delicious nectar.

SB 11.19.10 — O almighty Lord, please be merciful and uplift this hopeless living entity who has fallen into the dark hole of material existence, where the snake of time has bitten him. In spite of such abominable conditions, this poor living entity has tremendous desire to relish the most insignificant material happiness. Please save me, my Lord, by pouring down the nectar of Your instructions, which awaken one to spiritual freedom.

SB 11.19.11 — The Supreme Personality of Godhead said: My dear Uddhava, just as you are now inquiring from Me, similarly, in the past King Yudhiṣṭhira, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhīṣma, while all of us were carefully listening.

SB 11.19.12 — When the great Battle of Kurukṣetra had ended, King Yudhiṣṭhira was overwhelmed by the death of many beloved well-wishers, and thus, after listening to instructions about many religious principles, he finally inquired about the path of liberation.

SB 11.19.13 — I will now speak unto you those religious principles of Vedic knowledge, detachment, self-realization, faith and devotional service that were heard directly from the mouth of Bhīṣmadeva.

SB 11.19.14 — I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.

SB 11.19.15 — When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead — at that time one's direct experience is called vijñāna, or self-realization.

SB 11.19.16 — Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is the one eternal.

SB 11.19.17 — From the four types of evidence — Vedic knowledge, direct experience, traditional wisdom and logical induction — one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

SB 11.19.18 — An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.

SB 11.19.19 — O sinless Uddhava, because you love Me, I previously explained to you the process of devotional service. Now I will again explain the supreme process for achieving loving service unto Me.

SB 11.19.20-24 — Firm faith in the blissful narrations of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me — these constitute actual religious principles, by which those human beings who have

actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?

SB 11.19.25 — When one's peaceful consciousness, strengthened by the mode of goodness, is fixed on the Personality of Godhead, one achieves religiosity, knowledge, detachment and opulence.

SB 11.19.26 — When consciousness is fixed on the material body, home and other, similar objects of sense gratification, one spends one's life chasing after material objects with the help of the senses. Consciousness, thus powerfully affected by the mode of passion, becomes dedicated to impermanent things, and in this way irreligion, ignorance, attachment and wretchedness arise.

SB 11.19.27 — Actual religious principles are stated to be those that lead one to My devotional service. Real knowledge is the awareness that reveals My all-pervading presence. Detachment is complete disinterest in the objects of material sense gratification, and opulence is the eight mystic perfections, such as aṇimā-siddhi.

SB 11.19.28-32 — Śrī Uddhava said: My dear Lord Kṛṣṇa, O chastiser of the enemies, please tell me how many types of disciplinary regulations and regular daily duties there are. Also, my Lord, tell me what is mental equilibrium, what is self-control, and what is the actual meaning of tolerance and steadfastness. What are charity, austerity and heroism, and how are reality and truth to be described? What is renunciation, and what is wealth? What is desirable, what is sacrifice, and what is religious remuneration? My dear Keśava, O most fortunate one, how am I to understand the strength, opulence and profit of a particular person? What is the best education, what is actual humility, and what is real beauty? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is indeed a true friend, and what is one's real home? Who is a rich man, and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees, kindly explain these matters to me, along with their opposites.

SB 11.19.33-35 — The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

SB 11.19.36-39 — Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyāsa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the ācārya with the purpose of acquiring spiritual instruction, and the greatest strength is the prāṇāyāma system of breath control.

SB 11.19.40-45 — Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave. Thus, Uddhava, I have elucidated all of the matters about which you inquired. There is no need for a more elaborate description of these good and bad qualities, since to constantly see good and bad is itself a bad quality. The best quality is to transcend material good and evil.

SB 11.20: Pure Devotional Service Surpasses Knowledge and Detachment

SB 11.20.1 — Śrī Uddhava said: My dear lotus-eyed Kṛṣṇa, You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute Your order. Such literatures focus upon the good and bad qualities of work.

SB 11.20.2 — According to Vedic literature, the superior and inferior varieties found in the human social system, varṇāśrama, are due to pious and sinful modes of family planning. Thus piety and sin are constant points of reference in the Vedic analysis of the components of a given situation — namely the material ingredients, place, age and time. Indeed, the Vedas reveal the existence of material heaven and hell, which are certainly based on piety and sin.

SB 11.20.3 — Without seeing the difference between piety and sin, how can one understand Your own instructions in the form of Vedic literatures, which order one to act piously and forbid one to act sinfully? Furthermore, without such authorized Vedic literatures, which ultimately award liberation, how can human beings achieve the perfection of life?

SB 11.20.4 — My dear Lord, to understand those things beyond direct experience — such as spiritual liberation or the attainment of heaven and similar material enjoyments — and in general to understand the means and end of all things, it is imperative that the forefathers, demigods and human beings consult the Vedic literatures, for these literatures, being Your own laws, constitute the highest evidence and revelation.

SB 11.20.5 — My dear Lord, the distinction observed between piety and sin comes from Your own Vedic knowledge and does not arise by itself. If the same Vedic literature subsequently nullifies such distinction between piety and sin, there will certainly be confusion.

SB 11.20.6 — The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement — the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation.

SB 11.20.7 — Among these three paths, jñāna-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma-yoga.

SB 11.20.8 — If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither disgusted with nor very much attached to material life, should achieve perfection through the path of loving devotion to Me.

SB 11.20.9 — As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions.

SB 11.20.10 — My dear Uddhava, a person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the fruitive result of such worship, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.

SB 11.20.11 — One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.

SB 11.20.12 — The residents of both heaven and hell desire human birth on the earth planet because human life facilitates the achievement of transcendental knowledge and love of Godhead, whereas neither heavenly nor hellish bodies efficiently provide such opportunities.

SB 11.20.13 — A human being who is wise should never desire promotion to heavenly planets or residence in hell. Indeed, a human being should also never desire permanent residence on the earth, for by such absorption in the material body one becomes foolishly negligent of one's actual self-interest.

SB 11.20.14 — A wise person, knowing that although the material body is subject to death it can still award the perfection of one's life, should not foolishly neglect to take advantage of this opportunity before death arrives.

SB 11.20.15 — Without attachment, a bird gives up the tree in which his nest was constructed when that tree is cut down by cruel men who are like death personified, and thus the bird achieves happiness in another place.

SB 11.20.16 — Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.

SB 11.20.17 — The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.

SB 11.20.18 — A transcendentalist, having become disgusted and hopeless in all endeavors for material happiness, completely controls the senses and develops detachment. By spiritual practice he should then fix the mind on the spiritual platform without deviation.

SB 11.20.19 — Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.

SB 11.20.20 — One should never lose sight of the actual goal of mental activities, but rather, conquering the life air and senses and utilizing intelligence strengthened by the mode of goodness, one should bring the mind under the control of the self.

SB 11.20.21 — An expert horseman, desiring to tame a headstrong horse, first lets the horse have his way for a moment and then, pulling the reins, gradually places the horse on the desired path. Similarly, the supreme yoga process is that by which one carefully observes the movements and desires of the mind and gradually brings them under full control.

SB 11.20.22 — Until one's mind is fixed in spiritual satisfaction, one should analytically study the temporary nature of all material objects, whether cosmic, earthly or atomic. One should constantly observe the process of creation through the natural progressive function and the process of annihilation through the regressive function.

SB 11.20.23 — When a person is disgusted with the temporary, illusory nature of this world and is thus detached from it, his mind, guided by the instructions of his spiritual master, considers again and again the nature of this world and eventually gives up the false identification with matter.

SB 11.20.24 — Through the various disciplinary regulations and the purificatory procedures of the yoga system, through logic and spiritual education or through worship and adoration of Me, one should constantly engage his mind in remembering the Personality of Godhead, the goal of yoga. No other means should be employed for this purpose.

SB 11.20.25 — If, because of momentary inattention, a yogī accidentally commits an abominable activity, then by the very practice of yoga he should burn to ashes the sinful reaction, without at any time employing any other procedure.

SB 11.20.26 — It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.

SB 11.20.27-28 — Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

SB 11.20.29 — When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed.

SB 11.20.30 — The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.

SB 11.20.31 — Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.

SB 11.20.32-33 — Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

SB 11.20.34 — Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

SB 11.20.35 — It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

SB 11.20.36 — Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

SB 11.20.37 — Persons who seriously follow these methods of achieving Me, which I have personally taught, attain freedom from illusion, and upon reaching My personal abode they perfectly understand the Absolute Truth.

SB 11.21: Lord Kṛṣṇa's Explanation of the Vedic Path

SB 11.21.1 — The Supreme Personality of Godhead said: Those who give up these methods for achieving Me, which consist of devotional service, analytic philosophy and regulated execution of prescribed duties, and instead, being moved by the material senses, cultivate insignificant sense gratification, certainly undergo the continual cycle of material existence.

SB 11.21.2 — Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

SB 11.21.3 — O sinless Uddhava, in order to understand what is proper in life one must evaluate a given object within its particular category. Thus, in analyzing religious principles one must consider purity and impurity. Similarly, in one's ordinary dealings one must distinguish between good and bad, and to insure one's physical survival one must recognize that which is auspicious and inauspicious.

SB 11.21.4 — I have revealed this way of life for those bearing the burden of mundane religious principles.

SB 11.21.5 — Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all conditioned souls, from Lord Brahmā himself down to the nonmoving creatures. These elements all emanate from the one Personality of Godhead.

SB 11.21.6 — My dear Uddhava, although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.

SB 11.21.7 — O saintly Uddhava, in order to restrict materialistic activities, I have established that which is proper and improper among all material things, including time, space and all physical objects.

SB 11.21.8 — Among places, those bereft of the spotted antelope, those devoid of devotion to the brāhmaṇas, those possessing spotted antelopes but bereft of respectable men, provinces like Kīkaṭa and places where cleanliness and purificatory rites are neglected, where meat-eaters are prominent or where the earth is barren, are all considered to be contaminated lands.

SB 11.21.9 — A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

SB 11.21.10 — An object's purity or impurity is established by application of another object, by words, by rituals, by the effects of time or according to relative magnitude.

SB 11.21.11 — Impure things may or may not impose sinful reactions upon a person, depending on that person's strength or weakness, intelligence, wealth, location and physical condition.

SB 11.21.12 — Various objects such as grains, wooden utensils, things made of bone, thread, liquids, objects derived from fire, skins and earthy objects are all purified by time, by the wind, by fire, by earth and by water, either separately or in combination.

SB 11.21.13 — A particular purifying agent is considered appropriate when its application removes the bad odor or dirty covering of some contaminated object and makes it resume its original nature.

SB 11.21.14 — The self can be cleansed by bathing, charity, austerity, age, personal strength, purificatory rituals, prescribed duties and, above all, by remembrance of Me. The brāhmaṇa and other twice-born men should be duly purified before performing their specific activities.

SB 11.21.15 — A mantra is purified when chanted with proper knowledge, and one's work is purified when offered to Me. Thus by purification of the place, time, substance, doer, mantras and work, one becomes religious, and by negligence of these six items one is considered irreligious.

SB 11.21.16 — Sometimes piety becomes sin, and sometimes what is ordinarily sin becomes piety on the strength of Vedic injunctions. Such special rules in effect eradicate the clear distinction between piety and sin.

SB 11.21.17 — The same activities that would degrade an elevated person do not cause falldown for those who are already fallen. Indeed, one who is lying on the ground cannot possibly fall further. The material association that is dictated by one's own nature is considered a good quality.

SB 11.21.18 — By refraining from a particular sinful or materialistic activity, one becomes freed from its bondage. Such renunciation is the basis of religious and auspicious life for human beings and drives away all suffering, illusion and fear.

SB 11.21.19 — One who accepts material sense objects as desirable certainly becomes attached to them. From such attachment lust arises, and this lust creates quarrel among men.

SB 11.21.20 — From quarrel arises intolerable anger, followed by the darkness of ignorance. This ignorance quickly overtakes a man's broad intelligence.

SB 11.21.21 — O saintly Uddhava, a person bereft of real intelligence is considered to have lost everything. Deviated from the actual purpose of his life, he becomes dull, just like a dead person.

SB 11.21.22 — Because of absorption in sense gratification, one cannot recognize himself or others. Living uselessly in ignorance like a tree, one is merely breathing just like a bellows.

SB 11.21.23 — Those statements of scripture promising fruitive rewards do not prescribe the ultimate good for men but are merely enticements for executing beneficial religious duties, like promises of candy spoken to induce a child to take beneficial medicine.

SB 11.21.24 — Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest.

SB 11.21.25 — Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the Vedas further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions?

SB 11.21.26 — Persons with perverted intelligence do not understand this actual purpose of Vedic knowledge and instead propagate as the highest Vedic truth the flowery statements of the Vedas that promise material rewards. Those in actual knowledge of the Vedas never speak in that way.

SB 11.21.27 — Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruit of life. Bewildered by the glare of fire and suffocated by its smoke, they cannot recognize their own true identity.

SB 11.21.28 — My dear Uddhava, persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from Me and emanates from Me. Indeed, they are just like persons whose eyes are covered by fog.

SB 11.21.29-30 — Those who are sworn to sense gratification cannot understand the confidential conclusion of Vedic knowledge as explained by Me. Taking pleasure in violence, they cruelly slaughter innocent animals in sacrifice for their own sense gratification and thus worship demigods, forefathers and leaders among ghostly creatures. Such passion for violence, however, is never encouraged within the process of Vedic sacrifice.

SB 11.21.31 — Just as a foolish businessman gives up his real wealth in useless business speculation, foolish persons give up all that is actually valuable in life and instead pursue promotion to material heaven, which although pleasing to hear about is actually unreal, like a dream. Such bewildered persons imagine within their hearts that they will achieve all material blessings.

SB 11.21.32 — Those established in material passion, goodness and ignorance worship the particular demigods and other deities, headed by Indra, who manifest the same modes of passion, goodness or ignorance. They fail, however, to properly worship Me.

SB 11.21.33-34 — The worshipers of demigods think, "We shall worship the demigods in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families." Being excessively proud and greedy, such persons are bewildered by the flowery words of the Vedas. They are not attracted to topics about Me, the Supreme Lord.

SB 11.21.35 — The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and mantras, however, deal in esoteric terms, and I also am pleased by such confidential descriptions.

SB 11.21.36 — The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the prāṇa, senses and mind. This Vedic sound is unlimited, very deep and unfathomable, just like the ocean.

SB 11.21.37 — As the unlimited, unchanging and omnipotent Personality of Godhead dwelling within all living beings, I personally establish the Vedic sound vibration in the form of oṁkāra within all living entities. It is thus perceived subtly, just like a single strand of fiber on a lotus stalk.

SB 11.21.38-40 — Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Personality of Godhead manifests Himself as the reverberating primeval vital air, comprising all sacred Vedic meters and full of transcendental pleasure. Thus the Lord, from the ethereal sky of His heart, creates the great and limitless Vedic sound by the agency of

His mind, which conceives of variegated sounds such as the sparśas. The Vedic sound branches out in thousands of directions, adorned with the different letters expanded from the syllable om: the consonants, vowels, sibilants and semivowels. The Veda is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.

SB 11.21.41 — The Vedic meters are Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup, Jagatī, Aticchanda, Atyaṣṭi, Atijagatī and Ativirāṭ.

SB 11.21.42 — In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of karma-kāṇḍa, or what object is actually being indicated in the formulas of worship found in the upāsanā-kāṇḍa, or that which is elaborately discussed through various hypotheses in the jñāna-kāṇḍa section of the Vedas.

SB 11.21.43 — I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.

SB 11.22: Enumeration of the Elements of Material Creation

SB 11.22.1-3 — Uddhava inquired: My dear Lord, O master of the universe, how many different elements of creation have been enumerated by the great sages? I have heard You personally describe a total of twenty-eight — God, the jīva soul, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen. What did each of these sages have in mind when he calculated the creative elements in such different ways? O supreme eternal, kindly explain this to me.

SB 11.22.4 — Lord Kṛṣṇa replied: Because all material elements are present everywhere, it is reasonable that different learned brāhmaṇas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.

SB 11.22.5 — When philosophers argue, “I don’t choose to analyze this particular case in the same way that you have,” it is simply My own insurmountable energies that are motivating their analytic disagreements.

SB 11.22.6 — By interaction of My energies different opinions arise. But for those who have fixed their intelligence on Me and controlled their senses, differences of perception disappear, and consequently the very cause for argument is removed.

SB 11.22.7 — O best among men, because subtle and gross elements mutually enter into one another, philosophers may calculate the number of basic material elements in different ways, according to their personal desire.

SB 11.22.8 — All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes, since material creation takes place by progressive manifestation of elements from subtle to gross. Thus we can find all material elements within any single element.

SB 11.22.9 — Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.

SB 11.22.10 — Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him.

SB 11.22.11 — According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation.

SB 11.22.12 — Nature exists originally as the equilibrium of the three material modes, which pertain only to nature, not to the transcendental spirit soul. These modes — goodness, passion and ignorance — are the effective causes of the creation, maintenance and destruction of this universe.

SB 11.22.13 — In this world the mode of goodness is recognized as knowledge, the mode of passion as fruitive work, and the mode of darkness as ignorance. Time is perceived as the agitated interaction of the material modes, and the totality of functional propensity is embodied by the primeval sūtra, or mahat-tattva.

SB 11.22.14 — I have described the nine basic elements as the enjoying soul, nature, nature's primeval manifestation of the mahat-tattva, false ego, ether, air, fire, water and earth.

SB 11.22.15 — Hearing, touch, sight, smell and taste are the five knowledge-acquiring senses, My dear Uddhava, and speech, the hands, the genitals, the anus and the legs constitute the five working senses. The mind belongs to both these categories.

SB 11.22.16 — Sound, touch, taste, smell and form are the objects of the knowledge-acquiring senses, and movement, speech, excretion and manufacture are functions of the working senses.

SB 11.22.17 — In the beginning of creation nature assumes, by the modes of goodness, passion and ignorance, its form as the embodiment of all subtle causes and gross manifestations within the universe. The Supreme Personality of Godhead does not enter the interaction of material manifestation but merely glances upon nature.

SB 11.22.18 — As the material elements, headed by the mahat-tattva, are transformed, they receive their specific potencies from the glance of the Supreme Lord, and being amalgamated by the power of nature, they create the universal egg.

SB 11.22.19 — According to some philosophers there are seven elements, namely earth, water, fire, air and ether, along with the conscious spirit soul and the Supreme Soul, who is the basis of both the material elements and the ordinary spirit soul. According to this theory, the body, senses, life air and all material phenomena are produced from these seven elements.

SB 11.22.20 — Other philosophers state that there are six elements — the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Personality of Godhead. That Supreme Lord, endowed with the elements that He has brought forth from Himself, creates this universe and then personally enters within it.

SB 11.22.21 — Some philosophers propose the existence of four basic elements, of which three — fire, water and earth — emanate from the fourth, the Self. Once existing, these elements produce the cosmic manifestation, in which all material creation takes place.

SB 11.22.22 — Some calculate the existence of seventeen basic elements, namely the five gross elements, the five objects of perception, the five sensory organs, the mind, and the soul as the seventeenth element.

SB 11.22.23 — According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical

elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

SB 11.22.24 — Counting eleven, there are the soul, the gross elements and the senses. Eight gross and subtle elements plus the Supreme Lord would make nine.

SB 11.22.25 — Thus great philosophers have analyzed the material elements in many different ways. All of their proposals are reasonable, since they are all presented with ample logic. Indeed, such philosophical brilliance is expected of the truly learned.

SB 11.22.26 — Śrī Uddhava inquired: Although nature and the living entity are constitutionally distinct, O Lord Kṛṣṇa, there appears to be no difference between them, because they are found residing within one another. Thus the soul appears to be within nature and nature within the soul.

SB 11.22.27 — O lotus-eyed Kṛṣṇa, O omniscient Lord, kindly cut this great doubt out of my heart with Your own words, which exhibit Your great skill in reasoning.

SB 11.22.28 — From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency.

SB 11.22.29 — The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of the modes of nature.

SB 11.22.30 — My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyātmic, adhidaivic and adhibhautic.

SB 11.22.31 — Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

SB 11.22.32 — Similarly, the sense organs, namely the skin, ears, eyes, tongue and nose — as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and

false ego — can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

SB 11.22.33 — When the three modes of nature are agitated, the resultant transformation appears as the element false ego in three phases — goodness, passion and ignorance. Generated from the mahat-tattva, which is itself produced from the unmanifest pradhāna, this false ego becomes the cause of all material illusion and duality.

SB 11.22.34 — The speculative argument of philosophers — "This world is real," "No, it is not real" — is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

SB 11.22.35-36 — Śrī Uddhava said: O supreme master, the intelligence of those dedicated to fruitive activities is certainly deviated from You. Please explain to me how such persons accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Being cheated by illusion in this world, they generally do not become aware of these facts.

SB 11.22.37 — Lord Kṛṣṇa said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

SB 11.22.38 — The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of perception, and thus its ability to distinguish past and future is lost.

SB 11.22.39 — When the living entity passes from the present body to the next body, which is created by his own karma, he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.

SB 11.22.40 — O most charitable Uddhava, what is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

SB 11.22.41 — Just as a person experiencing a dream or daydream does not remember his previous dreams or daydreams, a person situated in his present body, although having existed prior to it, thinks that he has only recently come into being.

SB 11.22.42 — Because the mind, which is the resting place of the senses, has created the identification with a new body, the threefold material variety of high, middle and low class appears as if present within the reality of the soul. Thus the self creates external and internal duality, just as a man might give birth to a bad son.

SB 11.22.43 — My dear Uddhava, material bodies are constantly undergoing creation and destruction by the force of time, whose swiftness is imperceptible. But because of the subtle nature of time, no one sees this.

SB 11.22.44 — The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

SB 11.22.45 — Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is the light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is the water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity.

SB 11.22.46 — A person does not actually take birth out of the seed of past activities, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist.

SB 11.22.47 — Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine ages of the body.

SB 11.22.48 — Although the material body is different from the self, because of the ignorance due to material association one falsely identifies oneself with the superior and inferior bodily conditions. Sometimes a fortunate person is able to give up such mental concoction.

SB 11.22.49 — By the death of one's father or grandfather one can surmise one's own death, and by the birth of one's son one can understand the condition of one's own birth. A person who thus realistically understands the creation and destruction of material bodies is no longer subject to these dualities.

SB 11.22.50 — One who observes the birth of a tree from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

SB 11.22.51 — An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.

SB 11.22.52 — Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

SB 11.22.53 — Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.

SB 11.22.54-55 — The soul's material life, his experience of sense gratification, is actually false, O descendant of Daśārha, just like trees' appearance of quivering when the trees are reflected in agitated water, or like the earth's appearance of spinning due to one's spinning his eyes around, or like the world of a fantasy or dream.

SB 11.22.56 — For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.

SB 11.22.57 — Therefore, O Uddhava, do not try to enjoy sense gratification with the material senses. See how illusion based on material dualities prevents one from realizing the self.

SB 11.22.58-59 — Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform.

SB 11.22.60 — Śrī Uddhava said: O best of all speakers, please explain to me how I may properly understand this.

SB 11.22.61 — O soul of the universe, the conditioning of one's personality in material life is very strong, and therefore it is very difficult even for learned men to tolerate the offenses committed against them by ignorant people. Only Your devotees, who are fixed in Your loving service and who have achieved peace by residing at Your lotus feet, are able to tolerate such offenses.

SB 11.23: The Song of the Avantī Brāhmaṇa

SB 11.23.1 — Śukadeva Gosvāmī said: Lord Mukunda, the chief of the Dāśārhas, having thus been respectfully requested by the best of His devotees, Śrī Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

SB 11.23.2 — Lord Śrī Kṛṣṇa said: O disciple of Bṛhaspati, there is virtually no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.

SB 11.23.3 — Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words that become lodged within the heart when spoken by uncivilized men.

SB 11.23.4 — My dear Uddhava, in this regard a most pious story is told, and I shall now describe it to you. Please listen with careful attention.

SB 11.23.5 — Once a certain sannyāsī was insulted in many ways by impious men. However, with determination he remembered that he was suffering the fruit of his own previous karma. I will narrate to you his story and that which he spoke.

SB 11.23.6 — In the country of Avantī there once lived a certain brāhmaṇa who was very rich and gifted with all opulences, and who was engaged in the occupation of commerce. But he was a miserly person — lusty, greedy and very prone to anger.

SB 11.23.7 — In his home, devoid of religiosity and lawful sense gratification, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at the suitable times.

SB 11.23.8 — Since he was so hardhearted and miserly, his sons, in-laws, wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.

SB 11.23.9 — In this way the presiding deities of the five family sacrifices became angry at the brāhmaṇa, who, being niggardly, guarded his wealth like a Yakṣa, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

SB 11.23.10 — O magnanimous Uddhava, by his neglect of these demigods he depleted his stock of piety and all his wealth. The accumulation of his repeated exhaustive endeavors was totally lost.

SB 11.23.11 — Some of the wealth of this so-called brāhmaṇa was taken away by his relatives, My dear Uddhava, some by thieves, some by the whims of providence, some by the effects of time, some by ordinary men and some by government authorities.

SB 11.23.12 — Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment became ignored by his family members. Thus he began to feel unbearable anxiety.

SB 11.23.13 — Having lost all his wealth, he felt great pain and lamentation. His throat choked up with tears, and he meditated for a long time on his fortune. Then a powerful feeling of renunciation came over him.

SB 11.23.14 — The brāhmaṇa spoke as follows: O what great misfortune! I have simply tormented myself uselessly, struggling so hard for money that was not even intended for religiosity or material enjoyment.

SB 11.23.15 — Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.

SB 11.23.16 — Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one's attractive physical beauty is ruined by a trace of white leprosy.

SB 11.23.17 — In the earning, attainment, increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

SB 11.23.18-19 — Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. Although these qualities are undesirable, men falsely ascribe value to them. One desiring to achieve the real benefit of life should therefore remain aloof from undesirable material wealth.

SB 11.23.20 — Even a man's brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.

SB 11.23.21 — For even a small amount of money these relatives and friends become very agitated and their anger is inflamed. Acting as rivals, they quickly give up all sentiments of goodwill and will reject one at a moment's notice, even to the point of committing murder.

SB 11.23.22 — Those who obtain human life, which is prayed for even by the demigods, and in that human birth become situated as first-class brāhmaṇas, are extremely fortunate. If they disregard this important opportunity, they are certainly killing their own self-interest and thus achieve a most unfortunate end.

SB 11.23.23 — What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to that abode of worthlessness, material property?

SB 11.23.24 — One who fails to distribute his wealth to the proper shareholders — the demigods, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self — is maintaining his wealth simply like a Yakṣa and will fall down.

SB 11.23.25 — Discriminating persons are able to utilize their money, youth and strength to achieve perfection. But I have feverishly squandered these in the useless endeavor for further wealth. Now that I am an old man, what can I achieve?

SB 11.23.26 — Why must an intelligent man suffer by his constant vain efforts to get wealth? Indeed, this whole world is most bewildered by someone's illusory potency.

SB 11.23.27 — For one who is in the grips of death, what is the use of wealth or those who offer it, sense gratification or those who offer it, or, for that matter, any type of fruitive activity, which simply causes one to again take birth in the material world?

SB 11.23.28 — The Supreme Personality of Godhead, Lord Hari, who contains within Himself all the demigods, must be satisfied with me. Indeed, He has brought me to this suffering condition and forced me to experience detachment, which is the boat to carry me over this ocean of material life.

SB 11.23.29 — If there is any time remaining in my life, I will perform austerities and force my body to subsist on the bare necessities. Without further confusion I shall pursue that which constitutes my entire self-interest in life, and I shall remain satisfied within the self.

SB 11.23.30 — Thus may the presiding demigods of these three worlds kindly show their mercy upon me. Indeed, Mahārāja Khaṭvāṅga was able to achieve the spiritual world in a single moment.

SB 11.23.31 — Lord Śrī Kṛṣṇa continued: His mind thus determined, that most excellent Avantī brāhmaṇa was able to untie the knots of desire within his heart. He then assumed the role of a peaceful and silent sannyāsī mendicant.

SB 11.23.32 — He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages. He did not advertise his advanced spiritual position and thus was not recognized by others.

SB 11.23.33 — O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

SB 11.23.34 — Some of these persons would take away his sannyāsī rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

SB 11.23.35 — When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.

SB 11.23.36 — Although he had taken a vow of silence, they would try to make him speak, and if he did not speak they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"

SB 11.23.37 — They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."

SB 11.23.38-39 — Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steadfast as the Himālaya Mountains. By practice of silence he strives for his goal with great determination, just like a heron." Other persons would pass foul air upon him, and sometimes others would bind this twice-born brāhmaṇa in chains and keep him captive like a pet animal.

SB 11.23.40 — The brāhmaṇa understood that all his suffering — from other living beings, from the higher forces of nature and from his own body — was unavoidable, being allotted to him by providence.

SB 11.23.41 — Even while being insulted by these low-class men who were trying to effect his downfall, he remained steady in his spiritual duties. Fixing his resolution in the mode of goodness, he began to chant the following song.

SB 11.23.42 — The brāhmaṇa said: These people are not the cause of my happiness and distress. Neither are the demigods, my own body, the planets, my past work, or time. Rather, it is the mind alone that causes happiness and distress and perpetuates the rotation of material life.

SB 11.23.43 — The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.

SB 11.23.44 — Although present along with the struggling mind within the material body, the Supersoul is not endeavoring, because He is already endowed with transcendental enlightenment. Acting as my friend, He simply witnesses from His transcendental position. I, the infinitesimal spirit soul, on the other hand, have embraced this mind, which is the mirror reflecting the image of the material world. Thus I have become engaged in enjoying objects of desire and am entangled due to contact with the modes of nature.

SB 11.23.45 — Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest yoga.

SB 11.23.46 — If one's mind is perfectly fixed and pacified, then tell me what need does one have to perform ritualistic charity and other pious rituals? And if one's mind remains uncontrolled, lost in ignorance, then of what use are these engagements for him?

SB 11.23.47 — All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome. Therefore, anyone who can bring the mind under control becomes the master of all the senses.

SB 11.23.48 — Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel

with others. Thus they conclude that other people are either their friends, their enemies or parties indifferent to them.

SB 11.23.49 — Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "this is I, but that is someone else," they wander in endless darkness.

SB 11.23.50 — If you say that these people are the cause of my happiness and distress, then where is the place of the soul in such a conception? This happiness and distress pertain not to the soul but to the interactions of material bodies. If someone bites his tongue with his own teeth, at whom can he become angry in his suffering?

SB 11.23.51 — If you say that the demigods who rule the bodily senses cause suffering, still, how can such suffering apply to the spirit soul? This acting and being acted upon are merely interactions of the changeable senses and their presiding deities. When one limb of the body attacks another, with whom can the person in that body be angry?

SB 11.23.52 — If the soul himself were the cause of happiness and distress, then we could not blame others, since happiness and distress would be simply the nature of the soul. According to this theory, nothing except the soul actually exists, and if we were to perceive something besides the soul, that would be illusion. Therefore, since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

SB 11.23.53 — And if we examine the hypothesis that the planets are the immediate cause of suffering and happiness, then also where is the relationship with the soul, who is eternal? After all, the effect of the planets applies only to things that have taken birth. Expert astrologers have moreover explained how the planets are only causing pain to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

SB 11.23.54 — If we assume that fruitive work is the cause of happiness and distress, we still are not dealing with the soul. The idea of material work arises when there is a spiritual actor who is conscious and a material body that undergoes the transformation of happiness and distress as a reaction to such work. Since the body has no life, it cannot be the actual recipient of happiness and distress, nor can the soul, who is ultimately completely spiritual and aloof from the material body. Since karma thus has no ultimate basis in either the body or the soul, at whom can one become angry?

SB 11.23.55 — If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and

the living entities are also expansions of the Lord's spiritual potency manifesting through time. Certainly a fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes or hail. In fact, the spirit soul is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

SB 11.23.56 — The false ego gives shape to illusory material existence and thus experiences material happiness and distress. The spirit soul, however, is transcendental to material nature; he can never actually be affected by material happiness and distress in any place, under any circumstance or by the agency of any person. A person who understands this has nothing whatsoever to fear from the material creation.

SB 11.23.57 — I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

SB 11.23.58 — Lord Śrī Kṛṣṇa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking sannyāsa, and began to travel about the earth. Even when insulted by foolish rascals he remained unswerved from his duty and chanted this song.

SB 11.23.59 — No other force besides his own mental confusion makes the soul experience happiness and distress. His perception of friends, neutral parties and enemies and the whole material life he builds around this perception are simply created out of ignorance.

SB 11.23.60 — My dear Uddhava, fixing your intelligence on Me, you should thus completely control the mind. This is the essence of the science of yoga.

SB 11.23.61 — Anyone who listens to or recites to others this song of the sannyāsī, which presents scientific knowledge of the Absolute, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

SB 11.24: The Philosophy of Sāṅkhya

SB 11.24.1 — Lord Śrī Kṛṣṇa said: Now I shall describe to you the science of Sāṅkhya, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.

SB 11.24.2 — Originally, during the Kṛta-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, nondifferent from the seen object.

SB 11.24.3 — That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories — the material nature and the living entities who are trying to enjoy the manifestations of that nature.

SB 11.24.4 — Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifest products of matter. The other is the conscious living entity, designated as the enjoyer.

SB 11.24.5 — When material nature was agitated by My glance, the three material modes — goodness, passion and ignorance — became manifest to fulfill the pending desires of the conditioned souls.

SB 11.24.6 — From these modes arose the primeval sūtra, along with the mahat-tattva. By the transformation of the mahat-tattva was generated the false ego, the cause of the living entities' bewilderment.

SB 11.24.7 — False ego, which is the cause of physical sensation, the senses and the mind, encompasses both spirit and matter and manifests in three varieties: in the modes of goodness, passion and ignorance.

SB 11.24.8 — From false ego in the mode of ignorance came the subtle physical perceptions, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven demigods.

SB 11.24.9 — Impelled by Me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent place of residence.

SB 11.24.10 — I Myself appeared within that egg, which was floating on the causal water, and from My navel arose the universal lotus, the birthplace of self-born Brahmā.

SB 11.24.11 — Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.

SB 11.24.12 — Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

SB 11.24.13 — Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged as the corresponding reactions for different kinds of work performed within the three modes of nature.

SB 11.24.14 — By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.

SB 11.24.15 — All results of fruitive work have been arranged within this world by Me, the supreme creator acting as the force of time. Thus one sometimes rises up toward the surface of this mighty river of the modes of nature and sometimes again submerges.

SB 11.24.16 — Whatever features visibly exist within this world — small or great, thin or stout — certainly contain both the material nature and its enjoyer, the spirit soul.

SB 11.24.17 — Gold and earth are originally existing as ingredients. From gold one may fashion golden ornaments such as bracelets and earrings, and from earth one may fashion clay pots and saucers. The original ingredients gold and earth exist before the products made from them, and when the products are eventually destroyed, the original ingredients, gold and earth, will remain. Thus, since the ingredients are present in the beginning and at the end, they must also be present in the middle phase, taking the form of a particular product to which we assign for convenience a particular name, such as bracelet, earring, pot or saucer. We can therefore understand that since the ingredient cause exists before the creation of a product and after the product's destruction, the same ingredient cause must be present during the manifest phase, supporting the product as the basis of its reality.

SB 11.24.18 — A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

SB 11.24.19 — The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu and time are not different from Me, the Supreme Absolute Truth.

SB 11.24.20 — As long as the Supreme Personality of Godhead continues to glance upon nature, the material world continues to exist, perpetually manifesting through procreation the great and variegated flow of universal creation.

SB 11.24.21 — I am the basis of the universal form, which displays endless variety through the repeated creation, maintenance and destruction of the planetary systems. Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements.

SB 11.24.22-27 — At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time. Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṣa, the original activator of all living beings. That origin of all life merges into Me, the unborn Supreme Soul, who remains alone, established within Himself. It is from Him that all creation and annihilation are manifested.

SB 11.24.28 — Just as the rising sun removes the darkness of the sky, similarly, this scientific knowledge of cosmic annihilation removes all illusory duality from the mind of a serious student. Even if illusion somehow enters his heart, it cannot remain there.

SB 11.24.29 — Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāṅkhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation.

SB 11.25: The Three Modes of Nature and Beyond

SB 11.25.1 — The Supreme Personality of Godhead said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual material modes.

SB 11.25.2-5 — Mind and sense control, tolerance, discrimination, sticking to one's prescribed duty, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, generosity, renunciation of sense gratification, faith in the spiritual master, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness. Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, rash eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion. Intolerant anger, stinginess, speaking without scriptural authority, violent hatred, living as a parasite, hypocrisy, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance. Now please hear about the combination of these three modes.

SB 11.25.6 — My dear Uddhava, the combination of all three modes is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on the combination of the modes.

SB 11.25.7 — When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display the interaction of the three modes of nature.

SB 11.25.8 — When a man desires sense gratification, being attached to family life, and when he consequently becomes established in religious and occupational duties, the combination of the modes of nature is manifest.

SB 11.25.9 — A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

SB 11.25.10 — Any person, whether man or woman, who worships Me with loving devotion, offering his or her prescribed duties unto Me without material attachment, is understood to be situated in goodness.

SB 11.25.11 — When a person worships Me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships Me with the desire to commit violence against others is in ignorance.

SB 11.25.12 — The three modes of material nature — goodness, passion and ignorance — influence the living entity but not Me. Manifesting within his mind, they induce the living entity to become attached to material bodies and other created objects. In this way the living entity is bound up.

SB 11.25.13 — When the mode of goodness, which is luminous, pure and auspicious, predominates over passion and ignorance, a man becomes endowed with happiness, virtue, knowledge and other good qualities.

SB 11.25.14 — When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man begins to work hard to acquire prestige and fortune. Thus in the mode of passion he experiences anxiety and struggle.

SB 11.25.15 — When the mode of ignorance conquers passion and goodness, it covers one's consciousness and makes one foolish and dull. Falling into lamentation and illusion, a person in the mode of ignorance sleeps excessively, indulges in false hopes, and displays violence toward others.

SB 11.25.16 — When consciousness becomes clear and the senses are detached from matter, one experiences fearlessness within the material body and detachment from the material mind. You should understand this situation to be the predominance of the mode of goodness, in which one has the opportunity to realize Me.

SB 11.25.17 — You should discern the mode of passion by its symptoms — the distortion of the intelligence because of too much activity, the inability of the perceiving senses to disentangle themselves from mundane objects, an unhealthy condition of the working physical organs, and the unsteady perplexity of the mind.

SB 11.25.18 — When one's higher awareness fails and finally disappears and one is thus unable to concentrate his attention, his mind is ruined and manifests ignorance and depression. You should understand this situation to be the predominance of the mode of ignorance.

SB 11.25.19 — With the increase of the mode of goodness, the strength of the demigods similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the most wicked increases.

SB 11.25.20 — It should be understood that alert wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness pervades these three and is transcendental.

SB 11.25.21 — Learned persons dedicated to Vedic culture are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one to fall headfirst into lower and lower births. And by the mode of passion one continues transmigrating through human bodies.

SB 11.25.22 — Those who leave this world in the mode of goodness go to the heavenly planets, those who pass away in the mode of passion remain in the world of human beings, and those dying in the mode of ignorance must go to hell. But those who are free from the influence of all modes of nature come to Me.

SB 11.25.23 — Work performed as an offering to Me, without consideration of the fruit, is considered to be in the mode of goodness. Work performed with a desire to enjoy the results is in the mode of passion. And work impelled by violence and envy is in the mode of ignorance.

SB 11.25.24 — Absolute knowledge is in the mode of goodness, knowledge based on duality is in the mode of passion, and foolish, materialistic knowledge is in the mode of ignorance. Knowledge based upon Me, however, is understood to be transcendental.

SB 11.25.25 — Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.

SB 11.25.26 — A worker free of attachment is in the mode of goodness, a worker blinded by personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature.

SB 11.25.27 — Faith directed toward spiritual life is in the mode of goodness, faith rooted in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental.

SB 11.25.28 — Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance.

SB 11.25.29 — Happiness derived from the self is in the mode of goodness, happiness based on sense gratification is in the mode of passion, and happiness based on delusion and degradation is in the mode of ignorance. But that happiness found within Me is transcendental.

SB 11.25.30 — Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature.

SB 11.25.31 — O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

SB 11.25.32 — O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers these modes, manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me.

SB 11.25.33 — Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me.

SB 11.25.34 — A wise sage, free from all material association and unbewildered, should subdue his senses and worship Me. He should conquer the modes of passion and ignorance by engaging himself only with things in the mode of goodness.

SB 11.25.35 — Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me.

SB 11.25.36 — Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

SB 11.26: The Aila-gītā

SB 11.26.1 — The Supreme Personality of Godhead said: Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being.

SB 11.26.2 — A person fixed in transcendental knowledge is freed from conditioned life by giving up his false identification with the products of the material modes of nature. Seeing these products as simply illusion, he avoids entanglement with the modes of nature, although constantly among them. Because the modes of nature and their products are simply not real, he does not accept them.

SB 11.26.3 — One should never associate with materialists, those dedicated to gratifying their genitals and bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

SB 11.26.4 — The following song was sung by the famous emperor Purūravā. When deprived of his wife, Urvaśī, he was at first bewildered, but by controlling his lamentation he began to feel detachment.

SB 11.26.5 — When she was leaving him, even though he was naked he ran after her just like a madman and called out in great distress, "O my wife, O terrible lady! Please stop!"

SB 11.26.6 — Although for many years Purūravā had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaśī that he did not notice how the nights were coming and going.

SB 11.26.7 — King Aila said: Alas, just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.

SB 11.26.8 — That lady cheated me so much that I did not even see the rising or setting of the sun. Alas, for so many years I passed my days in vain!

SB 11.26.9 — Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

SB 11.26.10 — Although I was a powerful lord with great opulence, that woman gave me up as if I were no more than an insignificant blade of grass. And still, naked and without shame, I followed her, crying out to her like a madman.

SB 11.26.11 — Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.

SB 11.26.12 — What is the use of a big education or the practice of austerities and renunciation, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?

SB 11.26.13 — To hell with me! I am such a fool that I didn't even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a lord, I allowed myself to be conquered by women as if I were a bullock or a jackass.

SB 11.26.14 — Even after I had served the so-called nectar of the lips of Urvaśī for many years, my lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.

SB 11.26.15 — Who but the Supreme Personality of Godhead, who lies beyond material perception and is the Lord of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?

SB 11.26.16 — Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaśī herself gave me wise counsel with well-spoken words.

SB 11.26.17 — How can I blame her for my trouble when I myself am ignorant of my real, spiritual nature? I did not control my senses, and so I am like a person who mistakenly sees a harmless rope as a snake.

SB 11.26.18 — What is this polluted body anyway — so filthy and full of bad odors? I was attracted by the fragrance and beauty of a woman's body, but what are those so-called attractive features? They are simply a false covering created by illusion.

SB 11.26.19-20 — One can never decide whose property the body actually is. Does it belong to one's parents, who have given birth to it, to one's wife, who gives it pleasure, or to one's employer, who orders the body around? Is it the property of the funeral fire or of the dogs and jackals who may ultimately devour it? Is it the property of the indwelling soul, who partakes in its happiness and distress, or does the body belong to intimate friends who encourage and help it? Although a man never definitely ascertains the proprietor of the body, he becomes most attached to it. The material body is a polluted material form heading toward a lowly destination, yet when a man stares at the face of a woman he thinks, "What a good-looking lady! What a charming nose she's got, and see her beautiful smile!"

SB 11.26.21 — What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?

SB 11.26.22 — Yet even one who theoretically understands the actual nature of the body should never associate with women or with men attached to women. After all, the contact of the senses with their objects inevitably agitates the mind.

SB 11.26.23 — Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.

SB 11.26.24 — Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six enemies of the mind; what to speak, then, of foolish persons like me.

SB 11.26.25 — The Supreme Personality of Godhead said: Having thus chanted this song, Mahārāja Purūravā, eminent among the demigods and human beings, gave up the position he had achieved in the planet of Urvaśī. His illusion cleansed away by transcendental knowledge, he understood Me to be the Supreme Soul within his heart and so at last achieved peace.

SB 11.26.26 — An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachment of one's mind.

SB 11.26.27 — My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and greed.

SB 11.26.28 — O greatly fortunate Uddhava, in the association of such saintly devotees there is constant discussion of Me, and those partaking in this chanting and hearing of My glories are certainly purified of all sins.

SB 11.26.29 — Whoever hears, chants and respectfully takes to heart these topics about Me becomes faithfully dedicated to Me and thus achieves My devotional service.

SB 11.26.30 — What more remains to be accomplished for the perfect devotee after achieving devotional service unto Me, the Supreme Absolute Truth, whose qualities are innumerable and who am the embodiment of all ecstatic experience?

SB 11.26.31 — Just as cold, fear and darkness are eradicated for one who has approached the sacrificial fire, so dullness, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.

SB 11.26.32 — The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat that comes to rescue persons who are at the point of drowning.

SB 11.26.33 — Just as food is the life of all creatures, just as I am the ultimate shelter for the distressed, and just as religion is the wealth of those who are passing away from this world, so My devotees are the only refuge of persons fearful of falling into a miserable condition of life.

SB 11.26.34 — My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

SB 11.26.35 — Thus losing his desire to be on the same planet as Urvaśī, Mahārāja Purūravā began to wander the earth free of all material association and completely satisfied within the self.

SB 11.27: Lord Kṛṣṇa's Instructions on the Process of Deity Worship

SB 11.27.1 — Śrī Uddhava said: My dear Lord, O master of the devotees, please explain to me the prescribed method of worshiping You in Your Deity form. What are the qualifications of those devotees who worship the Deity, on what basis is such worship established, and what is the specific method of worship?

SB 11.27.2 — All the great sages repeatedly declare that such worship brings the greatest benefit possible in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own spiritual master, Bṛhaspati.

SB 11.27.3-4 — O most magnanimous Lord, the instructions on this process of Deity worship first emanated from Your lotus mouth. Then they were spoken by the great Lord Brahmā to his sons, headed by Bhṛgu, and by Lord Śiva to his wife, Pārvatī. This process is accepted by and appropriate for all the occupational and spiritual orders of society. Therefore I consider worship of You in Your Deity form to be the most beneficial of all spiritual practices, even for women and śūdras.

SB 11.27.5 — O lotus-eyed one, O Supreme Lord of all lords of the universe, please explain to Your devoted servant this means of liberation from the bondage of work.

SB 11.27.6 — The Supreme Personality of Godhead said: My dear Uddhava, there is no end to the innumerable Vedic prescriptions for executing Deity worship; so I shall explain this topic to you briefly, one step at a time.

SB 11.27.7 — One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed.

SB 11.27.8 — Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship Me with devotion.

SB 11.27.9 — A twice-born person should worship Me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving devotion to My Deity form or to a form of Me appearing upon the ground, in fire, in the sun, in water or within the worshiper's own heart.

SB 11.27.10 — One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric mantras.

SB 11.27.11 — Fixing the mind on Me, one should worship Me by his various prescribed duties, such as chanting the Gāyatrī mantra at the three junctures of the day. Such performances are enjoined by the Vedas and purify the worshiper of reactions to fruitive activities.

SB 11.27.12 — The Deity form of the Lord is said to appear in eight varieties — stone, wood, metal, earth, paint, sand, the mind or jewels.

SB 11.27.13 — The Deity form of the Lord, who is the shelter of all living entities, can be established in two ways: temporarily or permanently. But a permanent Deity, having been called, can never be sent away, My dear Uddhava.

SB 11.27.14 — The Deity that is temporarily established can optionally be called forth and sent away, but these two rituals should always be performed when the Deity is traced upon the ground. Bathing should be done with water except if the Deity is made of clay, paint or wood, in which cases a thorough cleansing without water is enjoined.

SB 11.27.15 — One should worship Me in My Deity forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship Me with

whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia.

SB 11.27.16-17 — In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of tattva-vinyāsa is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of upasthāna and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me with faith by My devotee — even if only a little water — is most dear to Me.

SB 11.27.18 — Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

SB 11.27.19 — After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of kuśa grass whose tips point eastward. He should then sit facing either east or north, or else, if the Deity is fixed in one place, he should sit directly facing the Deity.

SB 11.27.20 — The devotee should sanctify the various parts of his body by touching them and chanting mantras. He should do the same for My Deity form, and then with his hands he should clean the Deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

SB 11.27.21 — Then, with the water of that prokṣaṇīya vessel he should sprinkle the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should decorate with various auspicious substances three vessels filled with water.

SB 11.27.22 — The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting hṛdayāya namaḥ, the vessel containing water for arghya by chanting śirase svāhā, and the vessel containing water for washing the Lord's mouth by chanting śikhāyai vaṣaṭ. Also, the Gāyatrī mantra should be chanted for all three vessels.

SB 11.27.23 — The worshiper should meditate upon My subtle form — which is situated within the worshiper's own body, now purified by air and fire — as the source of all living entities. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable om.

SB 11.27.24 — The devotee conceives of the Supersoul, whose presence surcharges the devotee's body, in the form corresponding to his realization. Thus the devotee worships the Lord to his full capacity and becomes fully absorbed in Him. By touching the various limbs of the Deity and chanting appropriate mantras, the devotee should invite the Supersoul to join the Deity's form, and then the devotee should worship Me.

SB 11.27.25-26 — The worshiper should first imagine My seat as decorated with the personified deities of religion, knowledge, renunciation and opulence and with My nine spiritual energies. He should think of the Lord's sitting place as an eight-petaled lotus, effulgent on account of the saffron filaments within its whorl. Then, following the regulations of both the Vedas and the tantras, he should offer Me water for washing the feet, water for washing the mouth, arghya and other items of worship. By this process he achieves both material enjoyment and liberation.

SB 11.27.27 — One should worship, in order, the Lord's Sudarśana disc, His Pāñcajanya conchshell, His club, sword, bow, arrows and plow, His muṣala weapon, His Kaustubha gem, His flower garland and the Śrīvatsa curl of hair on His chest.

SB 11.27.28 — One should worship the Lord's associates Nanda and Sunanda, Garuḍa, Pracaṇḍa and Caṇḍa, Mahābala and Bala, and Kumuda and Kumudekṣaṇa.

SB 11.27.29 — With offerings such as prokṣaṇa one should worship Durgā, Vināyaka, Vyāsa, Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

SB 11.27.30-31 — The worshiper should bathe the Deity every day, as opulently as his assets permit, using waters scented with sandalwood, uśīra root, camphor, kuṅkuma and aguru. He should also chant various Vedic hymns, such as the anuvāka known as Svarṇa-gharma, the Mahāpuruṣa-vidyā, the Puruṣa-sūkta and various songs of the Sāma Veda, such as the Rājana and the Rohiṇya.

SB 11.27.32 — My devotee should then lovingly decorate Me with clothing, a brāhmaṇa thread, various ornaments, marks of tilaka and garlands, and he should anoint My body with fragrant oils, all in the prescribed manner.

SB 11.27.33 — The worshiper should faithfully present Me with water for washing My feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

SB 11.27.34 — Within his means, the devotee should arrange to offer Me sugar candy, sweet rice, ghee, śaṣkulī [rice-flour cakes], āpūpa [various sweet cakes], modaka [steamed rice-flour

dumplings filled with sweet coconut and sugar], saṁyāva [wheat cakes made with ghee and milk and covered with sugar and spices], yogurt, vegetable soups and other palatable foods.

SB 11.27.35 — On special occasions, and daily if possible, the Deity should be massaged with ointment, shown a mirror, offered a eucalyptus stick for brushing His teeth, bathed with the five kinds of nectar, offered all kinds of opulent foods, and entertained with singing and dancing.

SB 11.27.36 — In an arena constructed according to scriptural injunctions, the devotee should perform a fire sacrifice, utilizing the sacred belt, the sacrificial pit and the altar mound. When igniting the sacrificial fire, the devotee should bring it to a blaze with wood piled up by his own hands.

SB 11.27.37 — After spreading kuśa grass on the ground and sprinkling it with water, one should perform the anvādhāna ritual according to the prescribed rules. Then one should arrange the items to be offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon Me within the fire.

SB 11.27.38-41 — The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Śrīvatsa is on His chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of āghāra, presenting into the fire the various items of oblation drenched in ghee. He should then offer to sixteen demigods, beginning with Yamarāja, the oblation called sviṣṭi-kṛt, reciting the basic mantras of each deity and the sixteen-line Puruṣa-sūkta hymn. Pouring one oblation after each line of the Puruṣa-sūkta, he should utter the particular mantra naming each deity.

SB 11.27.42 — Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the mūla-mantra of the Deity of the Lord, remembering the Absolute Truth as the Supreme Personality, Nārāyaṇa.

SB 11.27.43 — Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṣvaksena. Then he should present the Deity with fragrant perfume for the mouth and prepared betel nut.

SB 11.27.44 — Singing along with others, chanting loudly and dancing, acting out My transcendental pastimes, and hearing and telling stories about Me, the devotee should for some time absorb himself in such festivity.

SB 11.27.45 — The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and from other ancient scriptures, and also from ordinary traditions. Praying, "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances.

SB 11.27.46 — Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death."

SB 11.27.47 — Praying in this way, the devotee should respectfully place upon his head the remnants I offer to him. And if the particular Deity is meant to be sent away at the end of the worship, then this should be performed, the devotee once again placing the light of the Deity's presence inside the light of the lotus within his own heart.

SB 11.27.48 — Whenever one develops faith in Me — in My form as the Deity or in other bona fide manifestations — one should worship Me in that form. I certainly exist both within all created beings and also separately in My original form, since I am the Supreme Soul of all.

SB 11.27.49 — By worshiping Me through the various methods prescribed in the Vedas and tantras, one will gain from Me his desired perfection in both this life and the next.

SB 11.27.50 — The devotee should more fully establish My Deity by solidly constructing a temple, along with beautiful gardens. These gardens should be set aside to provide flowers for the regular daily worship, special Deity processions and holiday observances.

SB 11.27.51 — One who offers the Deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals of the Deity may go on continually will achieve opulence equal to My own.

SB 11.27.52 — By installing the Deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the Deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like My own.

SB 11.27.53 — But one who simply engages in devotional service with no consideration of fruitive results attains Me. Thus whoever worships Me according to the process I have described will ultimately attain pure devotional service unto Me.

SB 11.27.54 — Anyone who steals the property of the demigods or the brāhmaṇas, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

SB 11.27.55 — Not only the performer of the theft but also anyone who assists him, instigates the crime, or simply approves of it must also share the reaction in the next life. According to their degree of participation, they each must suffer a proportionate consequence.

SB 11.28: Jñāna-yoga

SB 11.28.1 — The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

SB 11.28.2 — Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

SB 11.28.3 — Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

SB 11.28.4 — That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

SB 11.28.5 — Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

SB 11.28.6-7 — The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The

appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product of His illusory potency.

SB 11.28.8 — One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described herein by Me, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

SB 11.28.9 — By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

SB 11.28.10 — Śrī Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

SB 11.28.11 — The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

SB 11.28.12 — The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

SB 11.28.13 — Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

SB 11.28.14 — Although while dreaming a person experiences many undesirable things, upon awakening he is no longer confused by the dream experiences.

SB 11.28.15 — Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.

SB 11.28.16 — The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus,

under the strict control of supreme time, he is forced to run here and there within material existence.

SB 11.28.17 — Although the false ego has no factual basis, it is perceived in many forms — as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.

SB 11.28.18 — Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the Purāṇas' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.

SB 11.28.19 — Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

SB 11.28.20 — The material mind manifests in three phases of consciousness — wakefulness, sleep and deep sleep — which are products of the three modes of nature. The mind further appears in three different roles — the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.

SB 11.28.21 — That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.

SB 11.28.22 — Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

SB 11.28.23 — Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.

SB 11.28.24 — The material body made of earth is not the true self; nor are the senses, their presiding demigods or the air of life; nor is the external air, water or fire or one’s mind. All these are simply matter. Similarly, neither one’s intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.

SB 11.28.25 — For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses — mere products of the material modes — are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

SB 11.28.26 — The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.

SB 11.28.27 — Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

SB 11.28.28 — Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies will remain attached to material things and repeatedly torment the imperfect yogī.

SB 11.28.29 — Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious demigods for that purpose. But on the strength of their accumulated advancement, such imperfect transcendentalists will resume their practice of yoga in the next life. They will never again be trapped in the network of fruitive work.

SB 11.28.30 — An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.

SB 11.28.31 — The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or

performing other bodily functions, he understands that the body is acting according to its own nature.

SB 11.28.32 — Although a self-realized soul may sometimes see an impure object or activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.

SB 11.28.33 — Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.

SB 11.28.34 — When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

SB 11.28.35 — The Supreme Lord is self-luminous, unborn and immeasurable. He is pure transcendental consciousness and perceives everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.

SB 11.28.36 — Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.

SB 11.28.37 — The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudoscholars vainly proposing fanciful theories without basis in fact.

SB 11.28.38 — The physical body of the endeavoring yogī who is not yet mature in his practice may sometimes be overcome by various disturbances. Therefore the following process is recommended.

SB 11.28.39 — Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, mantras or medicinal herbs.

SB 11.28.40 — These inauspicious disturbances can be gradually removed by constant remembrance of Me, by congregational hearing and chanting of My holy names, or by following in the footsteps of the great masters of yoga.

SB 11.28.41 — By various methods, some yogīs free the body from disease and old age and keep it perpetually youthful. Thus they engage in yoga for the purpose of achieving material mystic perfections.

SB 11.28.42 — This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

SB 11.28.43 — Although the physical body may be improved by various processes of yoga, an intelligent person who has dedicated his life to Me does not place his faith in the prospect of perfecting his physical body through yoga, and in fact he gives up such procedures.

SB 11.28.44 — The yogī who has taken shelter of Me remains free from hankering because he experiences the happiness of the soul within. Thus while executing this process of yoga, he is never defeated by obstacles.

SB 11.29: Bhakti-yoga

SB 11.29.1 — Śrī Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it.

SB 11.29.2 — O lotus-eyed Lord, generally those yogīs who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control.

SB 11.29.3 — Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy.

SB 11.29.4 — My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Rāmacandra, even while great demigods like Brahmā were vying to place the effulgent tips of

their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanumān because they had taken exclusive shelter of You.

SB 11.29.5 — Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all — You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet?

SB 11.29.6 — O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features — externally as the ācārya and internally as the Supersoul — to deliver the embodied living being by directing him how to come to You.

SB 11.29.7 — Śukadeva Gosvāmī said: Thus questioned by the most affectionate Uddhava, Lord Kṛṣṇa, the supreme controller of all controllers, who takes the entire universe as His plaything and assumes the three forms of Brahmā, Viṣṇu and Śiva, began to reply, lovingly displaying His all-attractive smile.

SB 11.29.8 — The Supreme Personality of Godhead said: Yes, I shall describe to you the principles of devotion to Me, by executing which a mortal human being will conquer unconquerable death.

SB 11.29.9 — Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service.

SB 11.29.10 — One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings.

SB 11.29.11 — Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship.

SB 11.29.12 — With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

SB 11.29.13-14 — O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them, and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise. Such a man sees equally the brāhmaṇa and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel.

SB 11.29.15 — For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with false ego, are very quickly destroyed.

SB 11.29.16 — Disregarding the ridicule of one's companions, one should give up the bodily conception and its accompanying embarrassment. One should offer obeisances before all — even the dogs, outcastes, cows and asses — falling flat upon the ground like a rod.

SB 11.29.17 — Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the activities of his speech, mind and body.

SB 11.29.18 — By such transcendental knowledge of the all-pervading Personality of Godhead, one is able to see the Absolute Truth everywhere. Freed thus from all doubts, one gives up fruitive activities.

SB 11.29.19 — Indeed, I consider this process — using one's mind, words and bodily functions for realizing Me within all living beings — to be the best possible method of spiritual enlightenment.

SB 11.29.20 — My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.

SB 11.29.21 — O Uddhava, greatest of saints, in a dangerous situation an ordinary person cries, becomes fearful and laments, although such useless emotions do not change the situation. But activities offered to Me without personal motivation, even if they are externally useless, amount to the actual process of religion.

SB 11.29.22 — This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve Me, the eternal reality.

SB 11.29.23 — Thus have I related to you — both in brief and in detail — a complete survey of the science of the Absolute Truth. Even for the demigods, this science is very difficult to comprehend.

SB 11.29.24 — I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.

SB 11.29.25 — Anyone who fixes his attention on these clear answers to your questions will attain to the eternal, confidential goal of the Vedas — the Supreme Absolute Truth.

SB 11.29.26 — One who liberally disseminates this knowledge among My devotees is the bestower of the Absolute Truth, and to him I give My very own self.

SB 11.29.27 — He who loudly recites this supreme knowledge, which is the most lucid and purifying, becomes purified day by day, for he reveals Me to others with the lamp of transcendental knowledge.

SB 11.29.28 — Anyone who regularly listens to this knowledge with faith and attention, all the while engaging in My pure devotional service, will never become bound by the reactions of material work.

SB 11.29.29 — My dear friend Uddhava, have you now completely understood this transcendental knowledge? Are the confusion and lamentation that arose in your mind now dispelled?

SB 11.29.30 — You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

SB 11.29.31 — This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the brāhmaṇas, and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, they are also to be accepted as qualified hearers.

SB 11.29.32 — When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk the most palatable nectar cannot remain thirsty.

SB 11.29.33 — Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic development, sense

gratification and liberation. But because you are My devotee, whatever men can accomplish in these multifarious ways you will very easily find within Me.

SB 11.29.34 — A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

SB 11.29.35 — Śukadeva Gosvāmī said: Hearing these words spoken by Lord Kṛṣṇa, and having thus been shown the entire path of yoga, Uddhava folded his hands to offer obeisances. But his throat choked up with love and his eyes overflowed with tears; so he could say nothing.

SB 11.29.36 — Steadying his mind, which had become overwhelmed with love, Uddhava felt extremely grateful to Lord Kṛṣṇa, the greatest hero of the Yadu dynasty. My dear King Parīkṣit, Uddhava bowed down to touch the Lord's lotus feet with his head and then spoke with folded hands.

SB 11.29.37 — Śrī Uddhava said: O unborn, primeval Lord, although I had fallen into the great darkness of illusion, my ignorance has now been dispelled by Your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

SB 11.29.38 — In return for my insignificant surrender, You have mercifully bestowed upon me, Your servant, the torchlight of transcendental knowledge. Therefore, what devotee of Yours who has any gratitude could ever give up Your lotus feet and take shelter of another master?

SB 11.29.39 — The firmly binding rope of my affection for the families of the Dāśārhas, Vṛṣṇis, Andhakas and Sātvatas — a rope You originally cast over me by Your illusory energy for the purpose of developing Your creation — is now cut off by the weapon of transcendental knowledge of the self.

SB 11.29.40 — Obeisances unto You, O greatest of yogīs. Please instruct me, who am surrendered unto You, how I may have undeviating attachment to Your lotus feet.

SB 11.29.41-44 — The Supreme Personality of Godhead said: My dear Uddhava, take My order and go to My āśrama called Badarikā. Purify yourself by both touching and also bathing in the holy waters there, which have emanated from My lotus feet. Rid yourself of all sinful reactions with the sight of the sacred Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Thus you should remain content and free from desire, tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with transcendental knowledge

and realization. With fixed attention, meditate constantly upon these instructions I have imparted to you and assimilate their essence. Fix your words and thoughts upon Me, and always endeavor to increase your realization of My transcendental qualities. In this way you will cross beyond the destinations of the three modes of nature and finally come back to Me.

SB 11.29.45 — Śukadeva Gosvāmī said: Thus addressed by Lord Kṛṣṇa, whose intelligence destroys all the suffering of material life, Śrī Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Although Uddhava was free from the influence of all material dualities, his heart was breaking, and at this time of departure he drenched the Lord's lotus feet with his tears.

SB 11.29.46 — Greatly fearing separation from Him for whom he felt such indestructible affection, Uddhava was distraught, and he could not give up the Lord's company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the slippers of his master upon his head, and departed.

SB 11.29.47 — Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. By engaging there in austerities, he attained to the Lord's personal abode, which had been described to him by the only friend of the universe, Lord Kṛṣṇa Himself.

SB 11.29.48 — Thus Lord Kṛṣṇa, whose lotus feet are served by all great yoga masters, spoke to His devotee this nectarean knowledge, which comprises the entire ocean of spiritual bliss. Anyone within this universe who receives this narration with great faith is assured of liberation.

SB 11.29.49 — I offer my obeisances to that Supreme Personality of Godhead, the original and greatest of all beings, Lord Śrī Kṛṣṇa. He is the author of the Vedas, and just to destroy His devotees' fear of material existence, like a bee He has collected this nectarean essence of all knowledge and self-realization. Thus He has awarded to His many devotees this nectar from the ocean of bliss, and by His mercy they have drunk it.

SB 11.30: The Disappearance of the Yadu Dynasty

SB 11.30.1 — King Parīkṣit said: After the great devotee Uddhava left for the forest, what did the Supreme Personality of Godhead, the protector of all living beings, do in the city of Dvārakā?

SB 11.30.2 — After His own dynasty met destruction from the curse of the brāhmaṇas, how could the best of the Yadus give up His body, the dearmost object of all eyes?

SB 11.30.3 — Once their eyes were fixed upon His transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and become fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord’s form would have their words invested with transcendentally pleasing attraction. And by seeing that form on Arjuna’s chariot, all the warriors on the battlefield of Kurukṣetra attained the liberation of gaining a spiritual body similar to the Lord’s.

SB 11.30.4 — Śukadeva Gosvāmī said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kṛṣṇa addressed the Yadus assembled in the Sudharmā council hall as follows.

SB 11.30.5 — The Supreme Personality of Godhead said: O leaders of the Yadu dynasty, please note all these terrible omens that have appeared in Dvārakā just like the flags of death. We should not remain here a moment longer.

SB 11.30.6 — The women, children and old men should leave this city and go to Śaṅkhoddhāra. We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows toward the west.

SB 11.30.7 — There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the demigods by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.

SB 11.30.8 — After performing the expiatory rituals with the help of greatly fortunate brāhmaṇas, we will worship those brāhmaṇas by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.

SB 11.30.9 — This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the demigods, brāhmaṇas and cows can earn the highest birth for all living entities.

SB 11.30.10 — Having heard these words from Lord Kṛṣṇa, the enemy of Madhu, the elders of the Yadu dynasty gave their assent, saying, “So be it.” After crossing over the ocean in boats, they proceeded on chariots to Prabhāsa.

SB 11.30.11 — There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Personality of Godhead, their personal Lord. They also performed various other auspicious rituals.

SB 11.30.12 — Then, their intelligence covered by Providence, they liberally indulged in drinking the sweet maireya beverage, which can completely intoxicate the mind.

SB 11.30.13 — The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kṛṣṇa, a terrible quarrel arose among them.

SB 11.30.14 — Infuriated, they seized their bows and arrows, swords, bhallas, clubs, lances and spears and attacked one another on the shore of the ocean.

SB 11.30.15 — Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

SB 11.30.16 — Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Sātyaki, Subhadra against Saṅgrāmajit, Sumitra against Suratha, and the two Gadas against each other.

SB 11.30.17 — Others also, such as Niśaṭha, Ulmuka, Sahasrajit, Śatajit and Bhānu, confronted and killed one another, being blinded by intoxication and thus completely bewildered by Lord Mukunda Himself.

SB 11.30.18 — Completely abandoning their natural friendship, the members of the various Yadu clans — the Dāśārhas, Vṛṣṇis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras, Śūrasenas, Visarjanas, Kukuras and Kuntis — all slaughtered one another.

SB 11.30.19 — Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

SB 11.30.20 — When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.

SB 11.30.21 — As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these weapons the warriors began attacking one another again and again, and when Lord Kṛṣṇa tried to stop them they attacked Him as well.

SB 11.30.22 — In their confused state, O King, they also mistook Lord Balarāma for an enemy. Weapons in hand, they ran toward Him with the intention of killing Him.

SB 11.30.23 — O son of the Kurus, Kṛṣṇa and Balarāma then became very angry. Picking up cane stalks, They moved about within the battle and began to kill with these clubs.

SB 11.30.24 — The violent anger of these warriors, who were overcome by the brāhmaṇas' curse and bewildered by Lord Kṛṣṇa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

SB 11.30.25 — When all the members of His own dynasty were thus destroyed, Lord Kṛṣṇa thought to Himself that at last the burden of the earth had been removed.

SB 11.30.26 — Lord Balarāma then sat down on the shore of the ocean and fixed Himself in meditation upon the Supreme Personality of Godhead. Merging Himself within Himself, He gave up this mortal world.

SB 11.30.27 — Lord Kṛṣṇa, the son of Devakī, having seen the departure of Lord Rāma, sat down silently on the ground under a nearby pippala tree.

SB 11.30.28-32 — The Lord was exhibiting His brilliantly effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and His effulgence the color of molten gold, and His all-auspicious form bore the mark of Śrīvatsa. A beautiful smile graced His lotus face, locks of dark blue hair adorned His head, His lotus eyes were very attractive, and His shark-shaped earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling His body were flower garlands and His personal weapons in their embodied forms. As He sat He held His left foot, with its lotus-red sole, upon His right thigh.

SB 11.30.33 — Just then a hunter named Jarā, who had approached the place, mistook the Lord's foot for a deer's face. Thinking he had found his prey, Jarā pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sāmba's club.

SB 11.30.34 — Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the feet of the enemy of the demons.

SB 11.30.35 — Jarā said: O Lord Madhusūdana, I am a most sinful person. I have committed this act out of ignorance. O purest Lord, O Uttamaḥśloka, please forgive this sinner.

SB 11.30.36 — O Lord Viṣṇu, the learned say that for any man, constant remembrance of You will destroy the darkness of ignorance. O master, I have wronged You!

SB 11.30.37 — Therefore, O Lord of Vaikuṇṭha, please kill this sinful hunter of animals immediately so he may not again commit such offenses against saintly persons.

SB 11.30.38 — Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic mantras can understand the function of Your mystic power. Because Your illusory potency has covered their sight, they remain ignorant of how Your mystic power works. Therefore, what can I, such a low-born person, possibly say?

SB 11.30.39 — The Supreme Personality of Godhead said: My dear Jarā, do not fear. Please get up. What has been done is actually My own desire. With My permission, go now to the abode of the pious, the spiritual world.

SB 11.30.40 — So instructed by the Supreme Lord Kṛṣṇa, who assumes His transcendental body by His own will, the hunter circumambulated the Lord three times and bowed down to Him. Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky.

SB 11.30.41 — At that time Dāruka was searching for his master, Kṛṣṇa. As he neared the place where the Lord was sitting, he perceived the aroma of tulasī flowers in the breeze and went in its direction.

SB 11.30.42 — Upon seeing Lord Kṛṣṇa resting at the foot of a banyan tree, surrounded by His shining weapons, Dāruka could not control the affection he felt in his heart. His eyes filled with tears as he rushed down from the chariot and fell at the Lord's feet.

SB 11.30.43 — Dāruka said: Just as on a moonless night people are merged into darkness and cannot find their way, now that I have lost sight of Your lotus feet, my Lord, I have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.

SB 11.30.44 — [Śukadeva Gosvāmī continued:] O foremost of kings, while the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuḍa.

SB 11.30.45 — All the divine weapons of Viṣṇu rose up and followed the chariot. The Lord, Janārdana, then spoke to His chariot driver, who was most astonished to see all this.

SB 11.30.46 — O driver, go to Dvārakā and tell Our family members how their loved ones destroyed one another. Also tell them of the disappearance of Lord Saṅkarṣaṇa and of My present condition.

SB 11.30.47 — You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean.

SB 11.30.48 — You should all take your own families, together with My parents, and under Arjuna's protection go to Indraprastha.

SB 11.30.49 — You, Dāruka, should be firmly situated in devotion to Me, remaining fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of My illusory potency, you should remain peaceful.

SB 11.30.50 — Thus ordered, Dāruka circumambulated the Lord and offered obeisances to Him again and again. He placed Lord Kṛṣṇa's lotus feet upon his head and then with a sad heart went back to the city.

SB 11.31: The Disappearance of Lord Śrī Kṛṣṇa

SB 11.31.1 — Śukadeva Gosvāmī said: Then Lord Brahmā arrived at Prabhāsa along with Lord Śiva and his consort, the sages, the Prajāpatis and all the demigods, headed by Indra.

SB 11.31.2-3 — The forefathers, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraṇas, Yakṣas, Rākṣasas, Kinnaras, Apsarās and relatives of Garuḍa, greatly eager to witness the departure of the Supreme Personality of Godhead. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Śauri [Kṛṣṇa].

SB 11.31.4 — O King, crowding the sky with their many airplanes, they showered down flowers with great devotion.

SB 11.31.5 — Seeing before Him Brahmā, the grandfather of the universe, along with the other demigods, who are all His personal and powerful expansions, the Almighty Lord closed His lotus eyes, fixing His mind within Himself, the Supreme Personality of Godhead.

SB 11.31.6 — Without employing the mystic āgneyī meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Kṛṣṇa entered into His own abode.

SB 11.31.7 — As soon as Lord Śrī Kṛṣṇa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him. Kettledrums resounded in the heavens and flowers showered from the sky.

SB 11.31.8 — Most of the demigods and other higher beings led by Brahmā could not see Lord Kṛṣṇa as He was entering His own abode, since He did not reveal His movements. But some of them did catch sight of Him, and they were extremely amazed.

SB 11.31.9 — Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Kṛṣṇa as He returned to His abode.

SB 11.31.10 — A few of the demigods, however — notably Lord Brahmā and Lord Śiva — could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets.

SB 11.31.11 — My dear King, you should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by His illusory energy, just like the performance of an actor. After creating this universe He enters into it, plays within it for some time, and at last winds it up. Then the Lord remains situated in His own transcendental glory, having ceased from the functions of cosmic manifestation.

SB 11.31.12 — Lord Kṛṣṇa brought the son of His guru back from the planet of the lord of death in the boy's selfsame body, and as the ultimate giver of protection He saved you also when you were burned by the brahmāstra of Aśvatthāmā. He conquered in battle even Lord Śiva, who deals death to the agents of death, and He sent the hunter Jarā directly to Vaikuṇṭha in his human body. How could such a personality be unable to protect His own Self?

SB 11.31.13 — Although Lord Kṛṣṇa, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable living beings, He simply did not desire to keep His body in this world any longer. Thus He revealed the destination of those fixed in the self and demonstrated that this mortal world is of no intrinsic value.

SB 11.31.14 — Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Śrī Kṛṣṇa's transcendental disappearance and His return to His own abode will certainly achieve that same supreme destination.

SB 11.31.15 — As soon as Dāruka reached Dvārakā, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kṛṣṇa.

SB 11.31.16-17 — Dāruka delivered the account of the total destruction of the Vṛṣṇis, and upon hearing this, O Parīkṣit, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kṛṣṇa, they struck their own faces while hurrying to the place where their relatives lay dead.

SB 11.31.18 — When Devakī, Rohiṇī and Vasudeva could not find their sons, Kṛṣṇa and Rāma, they lost consciousness out of anguish.

SB 11.31.19 — Tormented by separation from the Lord, His parents gave up their lives at that very spot. My dear Parīkṣit, the wives of the Yādavas then climbed onto the funeral pyres, embracing their dead husbands.

SB 11.31.20 — The wives of Lord Balarāma also entered the fire and embraced His body, and Vasudeva's wives entered his fire and embraced his body. The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kṛṣṇa — whose hearts were completely absorbed in Him — entered His fire.

SB 11.31.21 — Arjuna felt great distress over separation from Lord Kṛṣṇa, his dearmost friend. But he consoled himself by remembering the transcendental words the Lord had sung to him.

SB 11.31.22 — Arjuna then saw to it that the funeral rites were properly carried out for the dead, who had no remaining male family members. He executed the required ceremonies for each of the Yadus, one after another.

SB 11.31.23 — As soon as Dvārakā was abandoned by the Supreme Personality of Godhead, the ocean flooded it on all sides, O King, sparing only His palace.

SB 11.31.24 — Lord Madhusūdana, the Supreme Personality of Godhead, is eternally present in Dvārakā. It is the most auspicious of all auspicious places, and merely remembering it destroys all contamination.

SB 11.31.25 — Arjuna took the survivors of the Yadu dynasty — the women, children and old men — to Indraprastha, where he installed Vajra as ruler of the Yadus.

SB 11.31.26 — Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

SB 11.31.27 — A person who with faith engages in chanting the glories of these various pastimes and incarnations of Viṣṇu, the Lord of lords, will gain liberation from all sins.

SB 11.31.28 — The all-auspicious exploits of the all-attractive incarnations of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Śrīmad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kṛṣṇa, who is the goal of all perfect sages.

Canto 12: The Age of Deterioration

SB 12.1: The Degraded Dynasties of Kali-yuga

SB 12.1.1-2 — Śukadeva Gosvāmī said: The last king mentioned in our previous enumeration of the future rulers of the Māgadha dynasty was Purañjaya, who will take birth as the descendant of Bṛhadratha. Purañjaya's minister Śunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viśākhayūpa, and his son will be Rājaka.

SB 12.1.3 — The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will enjoy the earth for 138 years.

SB 12.1.4 — Nandivardhana will have a son named Śiśunāga, and his son will be known as Kākavarṇa. The son of Kākavarṇa will be Kṣemadharmā, and the son of Kṣemadharmā will be Kṣetrajña.

SB 12.1.5 — The son of Kṣetrajña will be Vidhisāra, and his son will be Ajātaśatru. Ajātaśatru will have a son named Darbhaka, and his son will be Ajaya.

SB 12.1.6-8 — Ajaya will father a second Nandivardhana, whose son will be Mahānandi. O best of the Kurus, these ten kings of the Śiśunāga dynasty will rule the earth for a total of 360 years during the Age of Kali. My dear Parīkṣit, King Mahānandi will father a very powerful son in the womb of a śūdra woman. He will be known as Nanda and will be the master of millions of soldiers and fabulous wealth. He will wreak havoc among the kṣatriyas, and from that time onward virtually all kings will be irreligious śūdras.

SB 12.1.9 — That lord of Mahāpadma, King Nanda, will rule over the entire earth just like a second Paraśurāma, and no one will challenge his authority.

SB 12.1.10 — He will have eight sons, headed by Sumālya, who will control the earth as powerful kings for one hundred years.

SB 12.1.11 — A certain brāhmaṇa [Cāṇakya] will betray the trust of King Nanda and his eight sons and will destroy their dynasty. In their absence the Mauryas will rule the world as the Age of Kali continues.

SB 12.1.12 — This brāhmaṇa will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Aśokavardhana.

SB 12.1.13 — Aśokavardhana will be followed by Suyaśā, whose son will be Saṅgata. His son will be Śāliśūka, Śāliśūka's son will be Somaśarmā, and Somaśarmā's son will be Śatadhanvā. His son will be known as Bṛhadratha.

SB 12.1.14 — O best of the Kurus, these ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

SB 12.1.15-17 — My dear King Parīkṣit, Agnimitra will follow as king, and then Sujyeṣṭha. Sujyeṣṭha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoṣa, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O most eminent of the Kuru heroes, ten Śuṅga kings will rule over the earth for more than one hundred years. Then the earth will come under the subjugation of the kings of the Kāṇva dynasty, who will manifest very few good qualities.

SB 12.1.18 — Vasudeva, an intelligent minister coming from the Kāṇva family, will kill the last of the Śuṅga kings, a lusty debauchee named Devabhūti, and assume rulership himself.

SB 12.1.19 — The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaṇa. These kings of the Kāṇva dynasty will rule the earth for 345 more years of the Kali-yuga.

SB 12.1.20 — The last of the Kāṇvas, Suśarmā, will be murdered by his own servant, Balī, a low-class śūdra of the Andhra race. This most degraded Mahārāja Balī will have control over the earth for some time.

SB 12.1.21-26 — The brother of Balī, named Kṛṣṇa, will become the next ruler of the earth. His son will be Śāntakarṇa, and his son will be Paurṇamāsa. The son of Paurṇamāsa will be Lambodara, who will father Mahārāja Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aṭamāna. The son of Aṭamāna will be Aniṣṭakarmā. His son will be Hāleya, and his son will be Talaka. The son of Talaka will be Purīṣabhīru, and following him Sunandana will become king. Sunandana will be followed by Cakora and the eight Bahus, among whom Śivasvāti will be a great subduer of enemies. The son of Śivasvāti will be Gomatī. His son will be Purīmān, whose son will be Medaśirā. His son will be Śivaskanda, and his son will be Yajñaśrī. The son of Yajñaśrī will be Vijaya, who will have two sons, Candravijña and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O favorite son of the Kurus.

SB 12.1.27 — Then will follow seven kings of the Ābhīra race from the city of Avabhṛti, and then ten Gardabhīs. After them, sixteen kings of the Kaṅkas will rule and will be known for their excessive greed.

SB 12.1.28 — Eight Yavanas will then take power, followed by fourteen Turuṣkas, ten Guruṇḍas and eleven kings of the Maula dynasty.

SB 12.1.29-31 — These Ābhīras, Gardabhīs and Kaṅkas will enjoy the earth for 1,099 years, and the Maulas will rule for 300 years. When all of them have died off there will appear in the city of Kilakilā a dynasty of kings consisting of Bhūtananda, Vaṅgiri, Śiśunandi, Śiśunandi's brother Yaśonandi, and Pravīraka. These kings of Kilakilā will hold sway for a total of 106 years.

SB 12.1.32-33 — The Kilakilās will be followed by their thirteen sons, the Bāhlikas, and after them King Puṣpamitra, his son Durmitra, seven Andhras, seven Kauśalas and also kings of the Vidūra and Niṣadha provinces will separately rule in different parts of the world.

SB 12.1.34 — There will then appear a king of the Māgadhas named Viśvasphūrji, who will be like another Purañjaya. He will turn all the civilized classes into low-class, uncivilized men in the same category as the Pulindas, Yadus and Madrakas.

SB 12.1.35 — Foolish King Viśvasphūrji will maintain all the citizens in ungodliness and will use his power to completely disrupt the kṣatriya order. From his capital of Padmavatī he will rule that part of the earth extending from the source of the Gaṅgā to Prayāga.

SB 12.1.36 — At that time the brāhmaṇas of such provinces as Śaurāṣṭra, Avantī, Ābhīra, Śūra, Arbuda and Mālava will forget all their regulative principles, and the members of the royal order in these places will become no better than śūdras.

SB 12.1.37 — The land along the Sindhu River, as well as the districts of Candrabhāgā, Kauntī and Kāśmīra, will be ruled by śūdras, fallen brāhmaṇas and meat-eaters. Having given up the path of Vedic civilization, they will have lost all spiritual strength.

SB 12.1.38 — There will be many such uncivilized kings ruling at the same time, O King Parīkṣit, and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity.

SB 12.1.39-40 — These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and brāhmaṇas and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived.

Indeed, not purified by any Vedic rituals and lacking in the practice of regulative principles, they will be completely covered by the modes of passion and ignorance.

SB 12.1.41 — The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all suffer ruination.

SB 12.2: The Symptoms of Kali-yuga

SB 12.2.1 — Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the Age of Kali.

SB 12.2.2 — In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

SB 12.2.3 — Men and women will live together merely because of superficial attraction, and success in business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brāhmaṇa just by his wearing a thread.

SB 12.2.4 — A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

SB 12.2.5 — A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

SB 12.2.6 — A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

SB 12.2.7 — As the earth thus becomes crowded with a corrupt population, whoever among any of the social classes shows himself to be the strongest will gain political power.

SB 12.2.8 — Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

SB 12.2.9 — Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

SB 12.2.10 — The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

SB 12.2.11 — The maximum duration of life for human beings in Kali-yuga will become fifty years.

SB 12.2.12-16 — By the time the Age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varṇāśrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of śūdras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf śamī trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

SB 12.2.17 — Lord Viṣṇu — the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all — takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.

SB 12.2.18 — Lord Kalki will appear in the home of the most eminent brāhmaṇa of Śambhala village, the great soul Viṣṇuyaśā.

SB 12.2.19-20 — Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequaled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.

SB 12.2.21 — After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Vāsudeva, and their minds will thereby become transcendentally pure.

SB 12.2.22 — When Lord Vāsudeva, the Supreme Personality of Godhead, appears in their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

SB 12.2.23 — When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.

SB 12.2.24 — When the moon, the sun and Bṛhaspatī are together in the constellation Karkaṭa, and all three enter simultaneously into the lunar mansion Puṣyā — at that exact moment the age of Satya, or Kṛta, will begin.

SB 12.2.25 — Thus I have described all the kings — past, present and future — who belong to the dynasties of the sun and the moon.

SB 12.2.26 — From your birth up to the coronation of King Nanda, 1,150 years will pass.

SB 12.2.27-28 — Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakṣatra called Maghā.

SB 12.2.29 — The Supreme Lord, Viṣṇu, is brilliant like the sun and is known as Kṛṣṇa. When He returned to the spiritual sky, Kali entered this world, and people then began to take pleasure in sinful activities.

SB 12.2.30 — As long as Lord Śrī Kṛṣṇa, the husband of the goddess of fortune, touched the earth with His lotus feet, Kali was powerless to subdue this planet.

SB 12.2.31 — When the constellation of the seven sages is passing through the lunar mansion Maghā, the Age of Kali begins. It comprises twelve hundred years of the demigods.

SB 12.2.32 — When the great sages of the Saptarṣi constellation pass from Maghā to Pūrvāṣāḍhā, Kali will have his full strength, beginning from King Nanda and his dynasty.

SB 12.2.33 — Those who scientifically understand the past declare that on the very day that Lord Śrī Kṛṣṇa departed for the spiritual world, the influence of the Age of Kali began.

SB 12.2.34 — After the one thousand celestial years of Kali-yuga, the Satya-yuga will manifest again. At that time the minds of all men will become self-effulgent.

SB 12.2.35 — Thus I have described the royal dynasty of Manu, as it is known on this earth. One can similarly study the history of the vaiśyas, śūdras and brāhmaṇas living in the various ages.

SB 12.2.36 — These personalities, who were great souls, are now known only by their names. They exist only in accounts from the past, and only their fame remains on the earth.

SB 12.2.37 — Devāpi, the brother of Mahārāja Śāntanu, and Maru, the descendant of Ikṣvāku, both possess great mystic strength and are living even now in the village of Kalāpa.

SB 12.2.38 — At the end of the Age of Kali, these two kings, having received instruction directly from the Supreme Personality of Godhead, Vāsudeva, will return to human society and reestablish the eternal religion of man, characterized by the divisions of varṇa and āśrama, just as it was before.

SB 12.2.39 — The cycle of four ages — Satya, Tretā, Dvāpara and Kali — continues perpetually among living beings on this earth, repeating the same general sequence of events.

SB 12.2.40 — My dear King Parīkṣit, all these kings I have described, as well as all other human beings, come to this earth and stake their claims, but ultimately they all must give up this world and meet their destruction.

SB 12.2.41 — Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities are simply leading him to hell?

SB 12.2.42 — [The materialistic king thinks:] "This unbounded earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"

SB 12.2.43 — Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they have ultimately abandoned both their body and the earth and passed away into oblivion.

SB 12.2.44 — My dear King Parīkṣit, all these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than historical accounts.

SB 12.3: The Bhūmi-gītā

SB 12.3.1 — Śukadeva Gosvāmī said: Seeing the kings of this earth busy trying to conquer her, the earth herself laughed. She said: "Just see how these kings, who are actually playthings in the hands of death, are desiring to conquer me.

SB 12.3.2 — "Great rulers of men, even those who are learned, meet frustration and failure because of material lust. Driven by lust, these kings place great hope and faith in the dead lump of flesh called the body, even though the material frame is as fleeting as bubbles of foam on water.

SB 12.3.3-4 — "Kings and politicians imagine: 'First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of the thorn-pricks of my advisors, citizens, friends and relatives, as well as the keepers of my elephants. In this way I will gradually conquer the entire earth.' Because the hearts of these leaders are bound by great expectations, they fail to see death waiting nearby.

SB 12.3.5 — "After conquering all the land on my surface, these proud kings forcibly enter the ocean to conquer the sea itself. What is the use of their self-control, which is aimed at political exploitation? The actual goal of self-control is spiritual liberation."

SB 12.3.6 — O best of the Kurus, the earth continued as follows: "Although in the past great men and their descendants have left me, departing from this world in the same helpless way they came into it, even today foolish men are trying to conquer me.

SB 12.3.7 — "For the sake of conquering me, materialistic persons fight one another. Fathers oppose their sons, and brothers fight one another, because their hearts are bound to possessing political power.

SB 12.3.8 — "Political leaders challenge one another: 'All this land is mine! It's not yours, you fool!' Thus they attack one another and die.

SB 12.3.9-13 — "Such kings as Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīrya Arjuna, Māndhātā, Sagara, Rāma, Khaṭvāṅga, Dhundhuhā, Raghu, Tṛṇabindu, Yayāti, Śaryāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśva, Kakutstha, Naiṣadha, Nṛga, Hiraṇyakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci, Śambara, Bhauma, Hiraṇyākṣa and Tāraka, as well as

many other demons and kings who possessed great powers of control over others, were all full of knowledge, heroic, all-conquering and unconquerable. Nevertheless, O almighty Lord, although they lived their lives intensely trying to possess me, these kings were subject to the passage of time, which reduced them all to mere historical accounts. None of them could permanently establish their rule."

SB 12.3.14 — Śukadeva Gosvāmī said: O mighty Parīkṣit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to these narrations but do not in themselves constitute the ultimate aspect of knowledge.

SB 12.3.15 — The person who desires pure devotional service to Lord Kṛṣṇa should hear the narrations of Lord Uttamaḥśloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

SB 12.3.16 — King Parīkṣit said: My lord, how can persons living in the Age of Kali rid themselves of the cumulative contamination of this age? O great sage, please explain this to me.

SB 12.3.17 — Please explain the different ages of universal history, the special qualities of each age, the duration of cosmic maintenance and destruction, and the movement of time, which is the direct representation of the Supreme Soul, the Personality of Godhead, Lord Viṣṇu.

SB 12.3.18 — Śukadeva Gosvāmī said: My dear King, in the beginning, during Satya-yuga, the age of truth, religion is present with all four of its legs intact and is carefully maintained by the people of that age. These four legs of powerful religion are truthfulness, mercy, austerity and charity.

SB 12.3.19 — The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober and tolerant. They take their pleasure from within, see all things equally and always endeavor diligently for spiritual perfection.

SB 12.3.20 — In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion — lying, violence, dissatisfaction and quarrel.

SB 12.3.21 — In the Tretā age people are devoted to ritual performances and severe austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve

prosperity by following the prescriptions of the three Vedas. Although in this age society evolves into four separate classes, O King, most people are brāhmaṇas.

SB 12.3.22 — In Dvāpara-yuga the religious qualities of austerity, truth, mercy and charity are reduced to one half by their irreligious counterparts — dissatisfaction, untruth, violence and enmity.

SB 12.3.23 — In the Dvāpara age people are interested in glory and are very noble. They devote themselves to the study of the Vedas, possess great opulence, support large families and enjoy life with vigor. Of the four classes, the kṣatriyas and brāhmaṇas are most numerous.

SB 12.3.24 — In the Age of Kali only one fourth of the religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

SB 12.3.25 — In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with material desires, the people of Kali-yuga are almost all śūdras and barbarians.

SB 12.3.26 — The material modes — goodness, passion and ignorance — whose permutations are observed within a person's mind, are set into motion by the power of time.

SB 12.3.27 — When the mind, intelligence and senses are solidly fixed in the mode of goodness, that time should be understood as Satya-yuga, the age of truth. People then take pleasure in knowledge and austerity.

SB 12.3.28 — O most intelligent one, when the conditioned souls are devoted to their duties but have ulterior motives and seek personal prestige, you should understand such a situation to be the age of Tretā, in which the functions of passion are prominent.

SB 12.3.29 — When greed, dissatisfaction, false pride, hypocrisy and envy become prominent, along with attraction for selfish activities, such a time is the age of Dvāpara, dominated by the mixed modes of passion and ignorance.

SB 12.3.30 — When there is a predominance of cheating, lying, sloth, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty, that age is Kali, the age of the mode of ignorance.

SB 12.3.31 — Because of the bad qualities of the Age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

SB 12.3.32 — Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will virtually consume the citizens, and the so-called priests and intellectuals will be devotees of their bellies and genitals.

SB 12.3.33 — The brahmacārīs will fail to execute their vows and become generally unclean, the householders will become beggars, the vānaprasthas will live in the villages, and the sannyāsīs will become greedy for wealth.

SB 12.3.34 — Women will become much smaller in size, and they will eat too much, have more children than they can properly take care of, and lose all shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

SB 12.3.35 — Businessmen will engage in petty commerce and earn their money by cheating. Even when there is no emergency, people will consider any degraded occupation quite acceptable.

SB 12.3.36 — Servants will abandon a master who has lost his wealth, even if that master is a saintly person of exemplary character. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned or killed when they stop giving milk.

SB 12.3.37 — In Kali-yuga men will be wretched and controlled by women. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives. Thus their conception of friendship will be based exclusively on sexual ties.

SB 12.3.38 — Uncultured men will accept charity on behalf of the Lord and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.

SB 12.3.39-40 — In the Age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. In fact, the people of Kali-yuga will gradually come to appear like ghostly, haunted creatures.

SB 12.3.41 — In Kali-yuga men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

SB 12.3.42 — Men will no longer protect their elderly parents, their children or their respectable wives. Thoroughly degraded, they will care only to satisfy their own bellies and genitals.

SB 12.3.43 — O King, in the Age of Kali people's intelligence will be diverted by atheism, and they will almost never offer sacrifice to the Supreme Personality of Godhead, who is the supreme spiritual master of the universe. Although the great personalities who control the three worlds all bow down to the lotus feet of the Supreme Lord, the petty and miserable human beings of this age will not do so.

SB 12.3.44 — Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the Age of Kali will not worship the Supreme Lord.

SB 12.3.45 — In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind.

SB 12.3.46 — If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

SB 12.3.47 — Just as fire applied to gold removes any discoloration caused by traces of other metals, Lord Viṣṇu within the heart purifies the minds of the yogīs.

SB 12.3.48 — By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart.

SB 12.3.49 — Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination.

SB 12.3.50 — My dear King, the Personality of Godhead is the ultimate controller. He is the Supreme Soul and the supreme shelter of all beings. When meditated upon by those about to die, He reveals to them their own eternal spiritual identity.

SB 12.3.51 — My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

SB 12.3.52 — Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

SB 12.4: The Four Categories of Universal Annihilation

SB 12.4.1 — Śukadeva Gosvāmī said: My dear King, I have already described to you the measurements of time, beginning from the smallest fraction measured by the movement of a single atom up to the total life span of Lord Brahmā. I have also discussed the measurement of the different millennia of universal history. Now hear about the time of Brahmā's day and the process of annihilation.

SB 12.4.2 — One thousand cycles of four ages constitute a single day of Brahmā, known as a kalpa. In that period, O King, fourteen Manus come and go.

SB 12.4.3 — After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.

SB 12.4.4 — This is called the naimittika, or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the entire universe within Himself while Lord Brahmā sleeps.

SB 12.4.5 — When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.

SB 12.4.6 — O King, upon the annihilation of the material elements, the universal egg, comprising the elemental amalgamation of creation, is confronted with destruction.

SB 12.4.7 — As annihilation approaches, O King, there will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will literally consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

SB 12.4.8 — The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give any rain in return.

SB 12.4.9 — Next the great fire of annihilation will flare up from the mouth of Lord Saṅkarṣaṇa. Carried by the mighty force of the wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell.

SB 12.4.10 — Burned from all sides — from above by the blazing sun and from below by the fire of Lord Saṅkarṣaṇa — the universal sphere will glow like a burning ball of cow dung.

SB 12.4.11 — A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

SB 12.4.12 — After that, O King, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years.

SB 12.4.13 — At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

SB 12.4.14 — As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

SB 12.4.15-19 — The element fire then seizes the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air seizes the form inherent in fire, and then fire, deprived of form, merges into air. The element ether seizes the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance seizes sound, the quality of ether, after which ether merges into false ego. False ego in the mode of passion takes hold of the senses, and false ego in the mode of goodness absorbs the demigods. Then the total mahat-tattva seizes false ego along with its various functions, and that mahat is seized by the three basic modes of nature — goodness, passion and ignorance. My dear King Parīkṣit, these modes are further overtaken by the original unmanifest form of nature, impelled by time. That unmanifest nature is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no beginning and no end. It is the unmanifest, eternal and infallible cause of creation.

SB 12.4.20-21 — In the unmanifest stage of material nature, called pradhāna, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the mahat, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness — sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since pradhāna is the original substance, it is the actual basis of material creation.

SB 12.4.22 — This is the annihilation called prākṛtika, during which the energies belonging to the Supreme Person and His unmanifest material nature, disassembled by the force of time, are deprived of their potencies and merge together totally.

SB 12.4.23 — It is the Absolute Truth alone who manifests in the forms of intelligence, the senses and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

SB 12.4.24 — A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically nondifferent from the element fire. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

SB 12.4.25 — The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

SB 12.4.26 — Just as clouds in the sky come into being and are then dispersed by the amalgamation and dissolution of their constituent elements, this material universe is created and destroyed within the Absolute Truth by the amalgamation and dissolution of its elemental, constituent parts.

SB 12.4.27 — My dear King, it is stated [in the Vedānta-sūtra] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

SB 12.4.28 — Anything experienced in terms of general cause and specific effect must be an illusion, because such causes and effects exist only relative to each other. Indeed, whatever has a beginning and an end is unreal.

SB 12.4.29 — Although perceived, the transformation of even a single atom of material nature has no ultimate definition without reference to the Supreme Soul. To be accepted as factually existing, something must possess the same quality as pure spirit — eternal, unchanging existence.

SB 12.4.30 — There is no material duality in the Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and the sky outside the pot, or the difference between the reflection of the sun in water and the sun itself in the sky, or the difference between the vital air within one living body and that within another body.

SB 12.4.31 — According to their different purposes, men utilize gold in various ways, and gold is therefore perceived in various forms. In the same way, the Supreme Personality of Godhead, who is inaccessible to material senses, is described in various terms, both ordinary and Vedic, by different types of men.

SB 12.4.32 — Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth.

SB 12.4.33 — When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his original spiritual awareness.

SB 12.4.34 — My dear Parīkṣit, when the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one has developed realization of Lord Acyuta, the Supreme Soul, this is called the ātyantika, or ultimate, annihilation of material existence.

SB 12.4.35 — Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmā, constantly undergo.

SB 12.4.36 — All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of time. The various stages of existence that material things exhibit are the perpetual causes of their generation and annihilation.

SB 12.4.37 — These stages of existence created by beginningless and endless time, the impersonal representative of the Supreme Lord, are not visible, just as the infinitesimal momentary changes of position of the planets in the sky cannot be directly seen.

SB 12.4.38 — In this way the progress of time is described in terms of the four kinds of annihilation — continuous, occasional, elemental and final.

SB 12.4.39 — O best of the Kurus, I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the ultimate reservoir of all existence, presenting them to you only in brief summary. Even Lord Brahmā himself would be incapable of describing them entirely.

SB 12.4.40 — For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

SB 12.4.41 — Long ago this essential anthology of all the Purāṇas was spoken by the infallible Lord Nara-Nārāyaṇa Ṛṣi to Nārada, who then repeated it to Kṛṣṇa Dvaipāyana Vedavyāsa.

SB 12.4.42 — My dear Mahārāja Parīkṣit, that great personality Śrīla Vyāsadeva taught me this same scripture, Śrīmad-Bhāgavatam, which is equal in stature to the four Vedas.

SB 12.4.43 — O best of the Kurus, the same Sūta Gosvāmī who is sitting before us will speak this Bhāgavatam to the sages assembled in the great sacrifice at Naimiṣāraṇya. This he will do when questioned by the members of the assembly, headed by Śaunaka.

SB 12.5: Śukadeva Gosvāmī's Final Instructions to Mahārāja Parīkṣit

SB 12.5.1 — Śukadeva Gosvāmī said: This Śrīmad-Bhāgavatam has elaborately described in various narrations the Supreme Soul of all that be — the Personality of Godhead, Hari — from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

SB 12.5.2 — O King, give up the animalistic mentality of thinking, "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed.

SB 12.5.3 — You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

SB 12.5.4 — In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal.

SB 12.5.5 — When a pot is broken, the portion of sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.

SB 12.5.6 — The material bodies, qualities and activities of the spirit soul are created by the material mind. That mind is itself created by the illusory potency of the Supreme Lord, and thus the soul assumes material existence.

SB 12.5.7 — A lamp functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, material life, based on the soul's identification with the body, is developed and destroyed by the workings of material goodness, passion and ignorance, which are the constituent elements of the body.

SB 12.5.8 — The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging background of material transformation. Therefore the soul is endless and without material comparison.

SB 12.5.9 — My dear King, by constantly meditating upon the Supreme Lord, Vāsudeva, and by applying clear and logical intelligence, you should carefully consider your true self and how it is situated within the material body.

SB 12.5.10 — The snake-bird Takṣaka, sent by the curse of the brāhmaṇa, will not burn your true self. The agents of death will never burn such a master of the self as you, for you have already conquered all dangers on your path back to Godhead.

SB 12.5.11-12 — You should consider, "I am nondifferent from the Absolute Truth, the supreme abode, and that Absolute Truth, the supreme destination, is nondifferent from me." Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takṣaka when he approaches with his poison-filled fangs and

bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them.

SB 12.5.13 — Beloved King Parīkṣit, I have narrated to you the topics you originally inquired about — the pastimes of Lord Hari, the Supreme Soul of the universe. Now, what more do you wish to hear?

SB 12.6: Mahārāja Parīkṣit Passes Away

SB 12.6.1 — Sūta Gosvāmī said: After hearing all that was narrated to him by the self-realized and equipoised Śukadeva, the son of Vyāsadeva, Mahārāja Parīkṣit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Lord Viṣṇu, folded his hands in supplication and spoke as follows.

SB 12.6.2 — Mahārāja Parīkṣit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me. You have personally spoken to me this narration of the Supreme Personality of Godhead, Hari, who is without beginning or end.

SB 12.6.3 — I do not consider it at all amazing that great souls such as yourself, whose minds are always absorbed in the infallible Personality of Godhead, show mercy to the foolish conditioned souls, tormented as we are by the problems of material life.

SB 12.6.4 — I have heard from you this Śrīmad-Bhāgavatam, which is the perfect summary of all the Purāṇas and which perfectly describes the Supreme Lord, Uttamaḥśloka.

SB 12.6.5 — My lord, I now have no fear of Takṣaka or any other living being, or even of repeated deaths, because I have absorbed myself in that purely spiritual Absolute Truth, which you have revealed and which destroys all fear.

SB 12.6.6 — O brāhmaṇa, please give me permission to resign my speech and the functions of all my senses unto Lord Adhokṣaja. Allow me to absorb my mind, purified of lusty desires, within Him and to thus give up my life.

SB 12.6.7 — You have revealed to me that which is most auspicious, the supreme personal feature of the Lord. I am now fixed in knowledge and self-realization, and my ignorance has been eradicated.

SB 12.6.8 — Sūta Gosvāmī said: Thus requested, the saintly son of Śrīla Vyāsadeva gave his permission to King Parīkṣit. Then, after being worshiped by the King and all the sages present, Śukadeva departed from that place.

SB 12.6.9-10 — Mahārāja Parīkṣit then sat down on the bank of the Ganges, upon a seat made of darbha grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of yoga, he experienced full self-realization and was free of material attachment and doubt. The saintly King settled his mind within his spiritual self by pure intelligence and proceeded to meditate upon the Supreme Absolute Truth. His life air ceased to move, and he became as stationary as a tree.

SB 12.6.11 — O learned brāhmaṇas, the snake-bird Takṣaka, who had been sent by the angry son of a brāhmaṇa, was going toward the King to kill him when he saw Kaśyapa Muni on the path.

SB 12.6.12 — Takṣaka flattered Kaśyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parīkṣit. Then the snake-bird, who could assume any form he wished, disguised himself as a brāhmaṇa, approached the King and bit him.

SB 12.6.13 — While living beings all over the universe looked on, the body of the great self-realized saint among kings was immediately burned to ashes by the fire of the snake's poison.

SB 12.6.14 — There arose a terrible cry of lamentation in all directions on the earth and in the heavens, and all the demigods, demons, human beings and other creatures were astonished.

SB 12.6.15 — Kettledrums sounded in the regions of the demigods, and the celestial Gandharvas and Apsarās sang. The demigods showered flowers and spoke words of praise.

SB 12.6.16 — Hearing that his father had been fatally bitten by the snake-bird, Mahārāja Janamejaya became extremely angry and had brāhmaṇas perform a mighty sacrifice in which he offered all the snakes in the world into the sacrificial fire.

SB 12.6.17 — When Takṣaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Lord Indra for shelter.

SB 12.6.18 — When King Janamejaya did not see Takṣaka entering his sacrificial fire, he said to the brāhmaṇas: Why is not Takṣaka, the lowest of all serpents, burning in this fire?

SB 12.6.19 — The brāhmaṇas replied: O best of kings, the snake Takṣaka has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter. Indra is holding him back from the fire.

SB 12.6.20 — The intelligent King Janamejaya, hearing these words, replied to the priests: Then, my dear brāhmaṇas, why not make Takṣaka fall into the fire, along with his protector, Indra?

SB 12.6.21 — Hearing this, the priests then chanted this mantra for offering Takṣaka together with Indra as an oblation into the sacrificial fire: O Takṣaka, fall immediately into this fire, together with Indra and his entire host of demigods!

SB 12.6.22 — When Lord Indra, along with his airplane and Takṣaka, was suddenly thrown from his position by these insulting words of the brāhmaṇas, he became very disturbed.

SB 12.6.23 — Bṛhaspati, the son of Aṅgirā Muni, seeing Indra falling from the sky in his airplane along with Takṣaka, approached King Janamejaya and spoke to him as follows.

SB 12.6.24 — O King among men, it is not fitting that this king of snakes meet death at your hands, for he has drunk the nectar of the immortal demigods. Consequently he is not subject to the ordinary symptoms of old age and death.

SB 12.6.25 — The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is actually responsible for creating one's happiness and distress.

SB 12.6.26 — When a conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his own past work.

SB 12.6.27 — Therefore, my dear King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death. Indeed, all persons must suffer the unforeseen consequences of their past activities.

SB 12.6.28 — Sūta Gosvāmī continued: Advised in this manner, Mahārāja Janamejaya replied, "So be it." Honoring the words of the great sage, he desisted from performing the snake sacrifice and worshiped Bṛhaspati, the most eloquent of sages.

SB 12.6.29 — This is indeed the Supreme Lord Viṣṇu's illusory energy, which is unstoppable and difficult to perceive. Although the individual spirit souls are part and parcel of the Lord, through

the influence of this illusory energy they are bewildered by their identification with various material bodies.

SB 12.6.30-31 — But there exists a supreme reality, in which the illusory energy cannot fearlessly dominate, thinking, "I can control this person because he is deceitful." In that highest reality there are no illusory argumentative philosophies. Rather, there the true students of spiritual science constantly engage in authorized spiritual investigation. In that supreme reality there is no manifestation of the material mind, which functions in terms of alternating decision and doubt. Created material products, their subtle causes and the goals of enjoyment attained by their utilization do not exist there. Furthermore, in that supreme reality there is no conditioned spirit, covered by false ego and the three modes of nature. That reality excludes everything limited or limiting. One who is wise should therefore stop the waves of material life and enjoy within that Supreme Truth.

SB 12.6.32 — Those who desire to give up all that is not essentially real move systematically, by negative discrimination of the extraneous, to the supreme position of Lord Viṣṇu. Giving up petty materialism, they offer their love exclusively to the Absolute Truth within their hearts and embrace that highest truth in fixed meditation.

SB 12.6.33 — Such devotees come to understand the supreme transcendental situation of the Personality of Godhead, Lord Viṣṇu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

SB 12.6.34 — One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

SB 12.6.35 — I offer my obeisances to the Supreme Personality of Godhead, the invincible Lord Śrī Kṛṣṇa. Simply by meditating upon His lotus feet I have been able to study and appreciate this great literature.

SB 12.6.36 — Śaunaka Ṛṣi said: O gentle Sūta, please narrate to us how Paila and the other greatly intelligent disciples of Śrīla Vyāsadeva, who are known as the standard authorities of Vedic wisdom, spoke and edited the Vedas.

SB 12.6.37 — Sūta Gosvāmī said: O brāhmaṇa, first the subtle vibration of transcendental sound appeared from the sky of the heart of the most elevated Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops all external hearing.

SB 12.6.38 — By worship of this subtle form of the Vedas, O brāhmaṇa, mystic sages cleanse their hearts of all contamination caused by impurity of substance, activity and doer, and thus they attain freedom from repeated birth and death.

SB 12.6.39 — From that transcendental subtle vibration arose the oṁkāra composed of three sounds. The oṁkāra has unseen potencies and manifests automatically within a purified heart. It is the representation of the Absolute Truth in all three of His phases — the Supreme Personality, the Supreme Soul and the supreme impersonal truth.

SB 12.6.40-41 — This oṁkāra, ultimately nonmaterial and imperceptible, is heard by the Supersoul without His possessing material ears or any other material senses. The entire expanse of Vedic sound is elaborated from oṁkāra, which appears from the soul, within the sky of the heart. It is the direct designation of the self-originating Absolute Truth, the Supersoul, and is the secret essence and eternal seed of all Vedic hymns.

SB 12.6.42 — Oṁkāra exhibited the three original sounds of the alphabet — A, U and M. These three, O most eminent descendant of Bhṛgu, sustain all the different threefold aspects of material existence, including the three modes of nature, the names of the Ṛg, Yajur and Sāma Vedas, the goals known as the Bhūr, Bhuvar and Svar planetary systems, and the three functional platforms called waking consciousness, sleep and deep sleep.

SB 12.6.43 — From that oṁkāra Lord Brahmā created all the sounds of the alphabet — the vowels, consonants, semivowels, sibilants and others — distinguished by such features as long and short measure.

SB 12.6.44 — All-powerful Brahmā made use of this collection of sounds to produce from his four faces the four Vedas, which appeared together with the sacred oṁkāra and the seven vyāhṛti invocations. His intention was to propagate the process of Vedic sacrifice according to the different functions performed by the priests of each of the four Vedas.

SB 12.6.45 — Brahmā taught these Vedas to his sons, who were great sages among the brāhmaṇas and experts in the art of Vedic recitation. They in turn took the role of ācāryas and imparted the Vedas to their own sons.

SB 12.6.46 — In this way, throughout the cycles of four ages, generation after generation of disciples — all firmly fixed in their spiritual vows — have received these Vedas by disciplic succession. At the end of each Dvāpara-yuga the Vedas are edited into separate divisions by eminent sages.

SB 12.6.47 — Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages took inspiration from the Personality of Godhead sitting within their hearts and systematically divided the Vedas.

SB 12.6.48-49 — O brāhmaṇa, in the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Śiva, requested the Supreme Personality of Godhead, the protector of all the worlds, to save the principles of religion. O most fortunate Śaunaka, the almighty Lord, exhibiting a divine spark of a portion of His plenary portion, then appeared in the womb of Satyavatī as the son of Parāśara. In this form, named Kṛṣṇa Dvaipāyana Vyāsa, he divided the one Veda into four.

SB 12.6.50 — Śrīla Vyāsadeva separated the mantras of the Ṛg, Atharva, Yajur and Sāma Vedas into four divisions, just as one sorts out a mixed collection of jewels into piles. Thus he composed four distinct Vedic literatures.

SB 12.6.51 — The most powerful and intelligent Vyāsadeva called four of his disciples, O brāhmaṇa, and entrusted to each of them one of these four saṁhitās.

SB 12.6.52-53 — Śrīla Vyāsadeva taught the first saṁhitā, the Ṛg Veda, to Paila and gave this collection the name Bahvṛca. To the sage Vaiśampāyana he spoke the collection of Yajur mantras named Nigada. He taught the Sāma Veda mantras, designated as the Chandoga-saṁhitā, to Jaimini, and he spoke the Atharva Veda to his dear disciple Sumantu.

SB 12.6.54-56 — After dividing his saṁhitā into two parts, the wise Paila spoke it to Indrapramiti and Bāṣkala. Bāṣkala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, the self-controlled sage, taught his saṁhitā to the learned mystic Māṇḍūkeya, whose disciple Devamitra later passed down the divisions of the Ṛg Veda to Saubhari and others.

SB 12.6.57 — The son of Māṇḍūkeya, named Śākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Śālīya, Gokhalya and Śiśira.

SB 12.6.58 — The sage Jātūkarṇya was also a disciple of Śākalya, and after dividing the saṁhitā he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples — Balāka, the second Paila, Jābāla and Viraja.

SB 12.6.59 — Bāṣkali assembled the Vālakhilya-saṁhitā, a collection from all the branches of the Ṛg Veda. This collection was received by Vālāyani, Bhajya and Kāśāra.

SB 12.6.60 — Thus these various saṁhitās of the Ṛg Veda were maintained through disciplic succession by these saintly brāhmaṇas. Simply by hearing of this distribution of the Vedic hymns, one will be freed from all sins.

SB 12.6.61 — The disciples of Vaiśampāyana became authorities in the Atharva Veda. They were known as the Carakas because they executed strict vows to free their guru from his sin of killing a brāhmaṇa.

SB 12.6.62 — Once Yājñavalkya, one of the disciples of Vaiśampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will personally perform some outstanding penance.

SB 12.6.63 — Addressed thus, the spiritual master Vaiśampāyana became angry and said: Go away from here! Enough of you, O disciple who insults brāhmaṇas! Furthermore, you must immediately give back everything I have taught you.

SB 12.6.64-65 — Yājñavalkya, the son of Devarāta, then vomited the mantras of the Yajur Veda and went away from there. The assembled disciples, looking greedily upon these yajur hymns, assumed the form of partridges and picked them all up. These divisions of the Yajur Veda therefore became known as the most beautiful Taittirīya-saṁhitā, the hymns collected by partridges [tittirāḥ].

SB 12.6.66 — My dear brāhmaṇa Śaunaka, Yājñavalkya then desired to find out new yajur-mantras unknown to even his spiritual master. With this in mind he offered attentive worship to the powerful lord of the sun.

SB 12.6.67 — Śrī Yājñavalkya said: I offer my respectful obeisances to the Supreme Personality of Godhead appearing as the sun. You are present as the controller of the four kinds of living entities, beginning from Brahmā and extending down to the blades of grass. Just as the sky is present both inside and outside every living being, you exist both within the hearts of all as the Supersoul and externally in the form of time. Just as the sky cannot be covered by the clouds present within it, you are never covered by any false material designation. By the flow of years, which are made up of the tiny fragments of time called kṣaṇas, lavas and nimeṣas, you alone maintain this world, drying up the waters and giving them back as rain.

SB 12.6.68 — O glowing one, O powerful lord of the sun, you are the chief of all the demigods. I meditate with careful attention on your fiery globe, because for those who offer prayers to you three times daily according to the Vedic method passed down through authorized disciplic

succession, you burn away all sinful activities, all consequent suffering and even the original seed of desire.

SB 12.6.69 — You are personally present as the indwelling lord in the hearts of all moving and nonmoving beings, who depend completely on your shelter. Indeed, you animate their material minds, senses and vital airs to act.

SB 12.6.70 — The world has been seized and swallowed by the python of darkness in its horrible mouth and has become unconscious, as if dead. But mercifully glancing upon the sleeping people of the world, you raise them up with the gift of sight. Thus you are most magnanimous. At the three sacred junctures of each day, you engage the pious in the path of ultimate good, inducing them to perform religious duties that situate them in their spiritual position.

SB 12.6.71 — Just like an earthly king, you travel about everywhere spreading fear among the unholy as the powerful deities of the directions offer you in their folded palms lotus flowers and other respectful presentations.

SB 12.6.72 — Therefore, my lord, I am prayerfully approaching your lotus feet, which are honored by the spiritual masters of the three worlds, because I hope to receive from you mantras of the Yajur Veda unknown to anyone else.

SB 12.6.73 — Sūta Gosvāmī said: Satisfied by such glorification, the powerful sun-god assumed the form of a horse and presented to the sage Yājñavalkya yajur-mantras previously unknown in human society.

SB 12.6.74 — From these countless hundreds of mantras of the Yajur Veda, the powerful sage compiled fifteen new branches of Vedic literature. These became known as the Vājasaneyi-saṁhitā because they were produced from the hairs of the horse's mane, and they were accepted in disciplic succession by the followers of Kāṇva, Mādhyandina and other ṛṣis.

SB 12.6.75 — Jaimini Ṛṣi, the authority of the Sāma Veda, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the Sāma-veda-saṁhitā.

SB 12.6.76-77 — Sukarmā, another disciple of Jaimini, was a great scholar. He divided the mighty tree of the Sāma Veda into one thousand saṁhitās. Then, O brāhmaṇa, three disciples of Sukarmā — Hiraṇyanābha, the son of Kuśala; Pauṣyañji; and Āvantya, who was very advanced in spiritual realization — took charge of the sāma-mantras.

SB 12.6.78 — The five hundred disciples of Pauṣyañji and Āvantya became known as the northern singers of the Sāma Veda, and in later times some of them also became known as eastern singers.

SB 12.6.79 — Five other disciples of Pauṣyañji, namely Laugākṣi, Māṅgali, Kulya, Kuśīda and Kukṣi, each received one hundred saṁhitās.

SB 12.6.80 — Kṛta, the disciple of Hiraṇyanābha, spoke twenty-four saṁhitās to his own disciples, and the remaining collections were passed down by the self-realized sage Āvantya.

SB 12.7: The Purāṇic Literatures

SB 12.7.1 — Sūta Gosvāmī said: Sumantu Ṛṣi, the authority on the Atharva Veda, taught his saṁhitā to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarśa.

SB 12.7.2 — Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were disciples of Vedadarśa. Hear from me also the names of the disciples of Pathya. My dear brāhmaṇa, they are Kumuda, Śunaka and Jājali, all of whom knew the Atharva Veda very well.

SB 12.7.3 — Babhru and Saindhavāyana, disciples of Śunaka, studied the two divisions of their spiritual master's compilation of the Atharva Veda. Saindhavāyana's disciple Sāvarṇa and disciples of other great sages also studied this edition of the Atharva Veda.

SB 12.7.4 — Nakṣatrakalpa, Śāntikalpa, Kaśyapa, Āṅgirasa and others were also among the ācāryas of the Atharva Veda. Now, O sage, listen as I name the authorities on Purāṇic literature.

SB 12.7.5 — Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavraṇa, Vaiśampāyana and Hārīta are the six masters of the Purāṇas.

SB 12.7.6 — Each of them studied one of the six anthologies of the Purāṇas from my father, Romaharṣaṇa, who was a disciple of Śrīla Vyāsadeva. I became the disciple of these six authorities and thoroughly learned all their presentations of Purāṇic wisdom.

SB 12.7.7 — Romaharṣaṇa, a disciple of Vedavyāsa, divided the Purāṇas into four basic compilations. The sage Kaśyapa and I, along with Sāvarṇi and Akṛtavraṇa, a disciple of Rāma, learned these four divisions.

SB 12.7.8 — O Śaunaka, please hear with attention the characteristics of a Purāṇa, which have been defined by the most eminent learned brāhmaṇas in accordance with Vedic literature.

SB 12.7.9-10 — O brāhmaṇa, authorities on the matter understand a Purāṇa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great Purāṇas deal with these ten topics, while lesser Purāṇas may deal with five.

SB 12.7.11 — From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the subtle forms of perception, as the senses and as the gross sense objects. The generation of all these is called creation.

SB 12.7.12 — The secondary creation, which exists by the mercy of the Lord, is the manifest amalgamation of the desires of the living entities. Just as a seed produces additional seeds, activities that promote material desires in the performer produce moving and nonmoving life forms.

SB 12.7.13 — Vṛtti means the process of sustenance, by which the moving beings live upon the nonmoving. For a human, vṛtti specifically means acting for one's livelihood in a manner suited to his personal nature. Such action may be carried out either in pursuit of selfish desire or in accordance with the law of God.

SB 12.7.14 — In each age, the infallible Lord appears in this world among the animals, human beings, sages and demigods. By His activities in these incarnations He protects the universe and kills the enemies of Vedic culture.

SB 12.7.15 — In each reign of Manu, six types of personalities appear as manifestations of Lord Hari: the ruling Manu, the chief demigods, the sons of Manu, Indra, the great sages and the partial incarnations of the Supreme Personality of Godhead.

SB 12.7.16 — Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The accounts of such dynasties, especially of their most prominent members, constitute the subject of dynastic history.

SB 12.7.17 — There are four types of cosmic annihilation — occasional, elemental, continuous and ultimate — all of which are effected by the inherent potency of the Supreme Lord. Learned scholars have designated this topic dissolution.

SB 12.7.18 — Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.

SB 12.7.19 — The Supreme Absolute Truth is present throughout all the stages of awareness — waking consciousness, sleep and deep sleep — throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.

SB 12.7.20 — Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death.

SB 12.7.21 — Either automatically or because of one's regulated spiritual practice, one's mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.

SB 12.7.22 — Sages expert in ancient histories have declared that the Purāṇas, according to their various characteristics, can be divided into eighteen major Purāṇas and eighteen secondary Purāṇas.

SB 12.7.23-24 — The eighteen major Purāṇas are the Brahma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahma-vaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmāṇḍa Purāṇas.

SB 12.7.25 — I have thoroughly described to you, O brāhmaṇa, the expansion of the branches of the Vedas by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

SB 12.8: Mārkaṇḍeya's Prayers to Nara-Nārāyaṇa Ṛṣi

SB 12.8.1 — Śrī Śaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers, please continue speaking to us. Indeed, only you can show men the path out of the ignorance in which they are wandering.

SB 12.8.2-5 — Authorities say that Mārkaṇḍeya Ṛṣi, the son of Mṛkaṇḍu, was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in the flood of annihilation. But this same Mārkaṇḍeya Ṛṣi, the foremost descendant of Bhṛgu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaṇḍeya, while wandering helplessly in the great ocean of annihilation, saw in those fearful waters a wonderful personality — an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaṇḍeya Ṛṣi. O great yogī, you are universally accepted as the authority on all the Purāṇas. Therefore kindly dispel my confusion.

SB 12.8.6 — Sūta Gosvāmī said: O great sage Śaunaka, your very question will help remove everyone's illusion, for it leads to the topics of Lord Nārāyaṇa, which cleanse away the contamination of this Kali age.

SB 12.8.7-11 — After being purified by his father's performance of the prescribed rituals leading to Mārkaṇḍeya's brahminical initiation, Mārkaṇḍeya studied the Vedic hymns and strictly observed the regulative principles. He became advanced in austerity and Vedic knowledge and remained a lifelong celibate. Appearing most peaceful with his matted hair and his clothing made of bark, he furthered his spiritual progress by carrying the mendicant's waterpot, staff, sacred thread, brahmacārī belt, black deerskin, lotus-seed prayer beads and bundles of kuśa grass. At the sacred junctures of the day he regularly worshiped the Supreme Personality of Godhead in five forms — the sacrificial fire, the sun, his spiritual master, the brāhmaṇas and the Supersoul within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his spiritual master. Only when his spiritual master invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Mārkaṇḍeya Ṛṣi worshiped the supreme master of the senses, the Personality of Godhead, for countless millions of years, and in this way he conquered unconquerable death.

SB 12.8.12 — Lord Brahmā, Bhṛgu Muni, Lord Śiva, Prajāpati Dakṣa, the great sons of Brahmā, and many others among the human beings, demigods, forefathers and ghostly spirits — all were astonished by the achievement of Mārkaṇḍeya Ṛṣi.

SB 12.8.13 — In this way the devotional mystic Mārkaṇḍeya maintained rigid celibacy through penance, study of the Vedas and self-discipline. With his mind thus free of all disturbances, he turned it inward and meditated on the Supreme Personality of Godhead, who lies beyond the material senses.

SB 12.8.14 — While the mystic sage thus concentrated his mind by powerful yoga practice, the tremendous period of six lifetimes of Manu passed by.

SB 12.8.15 — O brāhmaṇa, during the seventh reign of Manu, the current age, Lord Indra came to know of Mārkaṇḍeya's austerities and became fearful of his growing mystic potency. Thus he tried to impede the sage's penance.

SB 12.8.16 — To ruin the sage's spiritual practice, Lord Indra sent Cupid, beautiful celestial singers, dancing girls, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

SB 12.8.17 — O most powerful Śaunaka, they went to Mārkaṇḍeya's hermitage, on the northern side of the Himālaya Mountains where the Puṣpabhadrā River passes by the famous peak Citrā.

SB 12.8.18-20 — Groves of pious trees decorated the holy āśrama of Mārkaṇḍeya Ṛṣi, and many saintly brāhmaṇas lived there, enjoying the abundant pure, sacred ponds. The āśrama resounded with the buzzing of intoxicated bees and the cooing of excited cuckoos, while jubilant peacocks danced about. Indeed, many families of maddened birds crowded that hermitage. The springtime breeze sent by Lord Indra entered there, carrying cooling drops of spray from nearby waterfalls. Fragrant from the embrace of forest flowers, that breeze entered the hermitage and began evoking the lusty spirit of Cupid.

SB 12.8.21 — Springtime then appeared in Mārkaṇḍeya's āśrama. Indeed, the evening sky, glowing with the light of the rising moon, became the very face of spring, and sprouts and fresh blossoms virtually covered the multitude of trees and creepers.

SB 12.8.22 — Cupid, the master of many heavenly women, then came there holding his bow and arrows. He was followed by groups of Gandharvas playing musical instruments and singing.

SB 12.8.23 — These servants of Indra found the sage sitting in meditation, having just offered his prescribed oblations into the sacrificial fire. His eyes closed in trance, he seemed invincible, like fire personified.

SB 12.8.24 — The women danced before the sage, and the celestial singers sang to the charming accompaniment of drums, cymbals and vīṇās.

SB 12.8.25 — While the son of passion [greed personified], spring and the other servants of Indra all tried to agitate Mārkaṇḍeya's mind, Cupid drew his five-headed arrow and fixed it upon his bow.

SB 12.8.26-27 — The Apsarā Puñjikasthalī made a show of playing with a number of toy balls. Her waist seemed weighed down by her heavy breasts, and the wreath of flowers in her hair became disheveled. As she ran about after the balls, glancing here and there, the belt of her thin garment loosened, and suddenly the wind blew her clothes away.

SB 12.8.28 — Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts to seduce Mārkaṇḍeya proved futile, just like the useless endeavors of an atheist.

SB 12.8.29 — O learned Śaunaka, while Cupid and his followers tried to harm the sage, they felt themselves being burned alive by his potency. Thus they stopped their mischief, just like children who have aroused a sleeping snake.

SB 12.8.30 — O brāhmaṇa, the followers of Lord Indra had impudently attacked the saintly Mārkaṇḍeya, yet he did not succumb to any influence of false ego. For great souls such tolerance is not at all surprising.

SB 12.8.31 — The mighty King Indra was most astonished when he heard of the mystic prowess of the exalted sage Mārkaṇḍeya and saw how Cupid and his associates had become powerless in his presence.

SB 12.8.32 — Desiring to bestow His mercy upon the saintly Mārkaṇḍeya, who had perfectly fixed his mind in self-realization through penance, Vedic study and observance of regulative principles, the Supreme Personality of Godhead personally appeared before the sage in the forms of Nara and Nārāyaṇa.

SB 12.8.33-34 — One of Them was of a whitish complexion, the other blackish, and They both had four arms. Their eyes resembled the petals of blooming lotuses, and They wore garments of black deerskin and bark, along with the three-stranded sacred thread. In Their hands, which were most purifying, They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying Vedas in the symbolic form of bundles of darbha grass. Their bearing was tall and Their yellow effulgence the color of radiant lightning. Appearing as austerity personified, They were being worshiped by the foremost demigods.

SB 12.8.35 — These two sages, Nara and Nārāyaṇa, were the direct personal forms of the Supreme Lord. When Mārkaṇḍeya Ṛṣi saw Them, he immediately stood up and then with great respect offered Them obeisances by falling down flat on the ground like a stick.

SB 12.8.36 — The ecstasy of seeing Them completely satisfied Mārkaṇḍeya's body, mind and senses and caused the hairs on his body to stand on end and his eyes to fill with tears. Overwhelmed, Mārkaṇḍeya found it difficult to look at Them.

SB 12.8.37 — Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya felt such eagerness that he imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer You my humble obeisances."

SB 12.8.38 — He gave Them sitting places and washed Their feet, and then he worshiped Them with presentations of arghya, sandalwood pulp, fragrant oils, incense and flower garlands.

SB 12.8.39 — Mārkaṇḍeya Ṛṣi once again bowed down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him. He then addressed Them as follows.

SB 12.8.40 — Śrī Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Śiva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

SB 12.8.41 — O Supreme Personality of Godhead, these two personal forms of Yours have appeared to bestow the ultimate benefit for the three worlds — the cessation of material misery and the conquest of death. My Lord, although You create this universe and then assume many transcendental forms to protect it, You also swallow it up, just like a spider who spins and later withdraws its web.

SB 12.8.42 — Because You are the protector and the supreme controller of all moving and nonmoving beings, anyone who takes shelter of Your lotus feet can never be touched by the contamination of material work, material qualities or time. Great sages who have assimilated the essential meaning of the Vedas offer their prayers to You. To gain Your association, they bow down to You at every opportunity and constantly worship You and meditate upon You.

SB 12.8.43 — My dear Lord, even Lord Brahmā, who enjoys his exalted position for the entire duration of the universe, fears the passage of time. Then what to speak of those whom Brahmā creates, the conditioned souls. They encounter fearful dangers at every step of their lives. I do not know of any relief from this fear except shelter at Your lotus feet, which are the very form of liberation.

SB 12.8.44 — Therefore I worship Your lotus feet, having renounced my identification with the material body and everything else that covers my true self. These useless, insubstantial and temporary coverings are merely presumed to be separate from You, whose intelligence

encompasses all truth. By attaining You — the Supreme Godhead and the master of the soul — one attains everything desirable.

SB 12.8.45 — O my Lord, O supreme friend of the conditioned soul, although for the creation, maintenance and annihilation of this world You accept the modes of goodness, passion and ignorance, which constitute Your illusory potency, You specifically employ the mode of goodness to liberate the conditioned souls. The other two modes simply bring them suffering, illusion and fear.

SB 12.8.46 — O Lord, because fearlessness, spiritual happiness and the kingdom of God are all achieved through the mode of pure goodness, Your devotees consider this mode, but never passion and ignorance, to be a direct manifestation of You, the Supreme Personality of Godhead. Intelligent persons thus worship Your beloved transcendental form, composed of pure goodness, along with the spiritual forms of Your pure devotees.

SB 12.8.47 — I offer my humble obeisances to Him, the Supreme Personality of Godhead. He is the all-pervading and all-inclusive form of the universe, as well as its spiritual master. I bow down to Lord Nārāyaṇa, the supremely worshipable Deity appearing as a sage, and also to the saintly Nara, the best of human beings, who is fixed in perfect goodness, fully in control of his speech, and the propagator of the Vedic literatures.

SB 12.8.48 — A materialist, his intelligence perverted by the action of his deceptive senses, cannot recognize You at all, although You are always present within his own senses and heart and also among the objects of his perception. Yet even though one's understanding has been covered by Your illusory potency, if one obtains Vedic knowledge from You, the supreme spiritual master of all, he can directly understand You.

SB 12.8.49 — My dear Lord, the Vedic literatures alone reveal confidential knowledge of Your supreme personality, and thus even such great scholars as Lord Brahmā himself are bewildered in their attempt to understand You through empirical methods. Each philosopher understands You according to his particular speculative conclusions. I worship that Supreme Person, knowledge of whom is hidden by the bodily designations covering the conditioned soul's spiritual identity.

SB 12.9: Mārkaṇḍeya Ṛṣi Sees the Illusory Potency of the Lord

SB 12.10.1 — Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa had arranged this opulent display of His bewildering potency. Mārkaṇḍeya Ṛṣi, having experienced it, took shelter of the Lord.

SB 12.10.2 — Śrī Mārkaṇḍeya said: O Lord Hari, I take shelter of the soles of Your lotus feet, which bestow fearlessness upon all who surrender to them. Even the great demigods are bewildered by Your illusory energy, which appears to them in the guise of knowledge.

SB 12.10.3 — Sūta Gosvāmī said: Lord Rudra, traveling in the sky on his bull and accompanied by his consort, Rudrāṇī, as well as his personal associates, observed Mārkaṇḍeya in trance.

SB 12.10.4 — Goddess Umā, seeing the sage, addressed Lord Giriśa: My lord, just see this learned brāhmaṇa, his body, mind and senses motionless in trance.

SB 12.10.5 — He is as calm as the waters of the ocean when the wind has ceased and the fish remain still. Therefore, my lord, since you bestow perfection on the performers of austerity, please award this sage the perfection that is obviously due him.

SB 12.10.6 — Lord Śiva replied: Surely this saintly brāhmaṇa does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

SB 12.10.7 — Still, my dear Bhavānī, let us talk with this saintly personality. After all, association with saintly devotees is man's highest achievement.

SB 12.10.8 — Sūta Gosvāmī said: Having spoken thus, Lord Śaṅkara — the shelter of pure souls, master of all spiritual sciences and controller of all embodied living beings — approached the sage.

SB 12.10.9 — Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Śiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was so absorbed in meditation that he was unaware of either himself or the external world.

SB 12.10.10 — Understanding the situation very well, the powerful Lord Śiva employed his mystic power to enter within the sky of Mārkaṇḍeya's heart, just as the wind passes through an opening.

SB 12.10.11-13 — Śrī Mārkaṇḍeya saw Lord Śiva suddenly appear within his heart. Lord Śiva's golden hair resembled lightning, and he had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and he carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a ḍamaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

SB 12.10.14 — Opening his eyes, the sage saw Lord Rudra, the spiritual master of the three worlds, together with Umā and Rudra's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.

SB 12.10.15 — Mārkaṇḍeya worshiped Lord Śiva, along with Umā and Śiva's associates, by offering them words of welcome, sitting places, water for washing their feet, scented drinking water, fragrant oils, flower garlands and ārati lamps.

SB 12.10.16 — Mārkaṇḍeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy? Indeed, by your mercy you satisfy this entire world.

SB 12.10.17 — Again and again I offer my obeisances unto you, O all-auspicious transcendental personality. As the lord of goodness you give pleasure, in contact with the mode of passion you appear most fearful, and you also associate with the mode of ignorance.

SB 12.10.18 — Sūta Gosvāmī said: Lord Śiva, the foremost demigod and the shelter of the saintly devotees, was satisfied by Mārkaṇḍeya's praise. Pleased, he smiled and addressed the sage.

SB 12.10.19 — Lord Śiva said: Please ask me for some benediction, since among all givers of benedictions, we three — Brahmā, Viṣṇu and I — are the best. Seeing us never goes in vain, because simply by seeing us a mortal achieves immortality.

SB 12.10.20-21 — The inhabitants and ruling demigods of all planets, along with Lord Brahmā, the Supreme Lord Hari and I, glorify, worship and assist those brāhmaṇas who are saintly, always peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

SB 12.10.22 — These devotees do not differentiate between Lord Viṣṇu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

SB 12.10.23 — Mere bodies of water do not constitute holy places, nor are lifeless statues of the demigods actual worshipable deities. Because external vision fails to appreciate the higher essence of the holy rivers and the demigods, these purify only after a considerable time. But devotees like you purify immediately, just by being seen.

SB 12.10.24 — By meditating upon the Supreme Soul, performing austerities, engaging in Vedic study and following regulative principles, the brāhmaṇas sustain within themselves the three

Vedas, which are nondifferent from Lord Viṣṇu, Lord Brahmā and me. Therefore I offer my obeisances unto the brāhmaṇas.

SB 12.10.25 — Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking with you.

SB 12.10.26 — Sūta Gosvāmī said: Drinking with his ears Lord Śiva's nectarean words, full of the confidential essence of religion, Mārkaṇḍeya Ṛṣi could not be satiated.

SB 12.10.27 — Mārkaṇḍeya, having been forced by Lord Viṣṇu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Śiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Śiva.

SB 12.10.28 — Śrī Mārkaṇḍeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

SB 12.10.29 — Generally it is to induce embodied souls to accept religious principles that the authorized teachers of religion exhibit ideal behavior while encouraging and praising the proper behavior of others.

SB 12.10.30 — This apparent humility is simply a show of mercy. Such behavior of the Supreme Lord and His personal associates, which the Lord effects by His own bewildering potency, does not spoil His power any more than a magician's powers are diminished by his exhibition of tricks.

SB 12.10.31-32 — I offer my obeisances to that Supreme Personality of Godhead, who has created this entire universe simply by His desire and then entered into it as the Supersoul. By making the modes of nature act, He seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. He is the owner and ultimate controller of the three modes of nature, yet He remains alone and pure, without any equal. He is the supreme spiritual master of all, the original personal form of the Absolute Truth.

SB 12.10.33 — O all-pervading lord, since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

SB 12.10.34 — But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Personality of Godhead and for His dedicated devotees, especially you.

SB 12.10.35 — Sūta Gosvāmī said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Śarva [Śiva], encouraged by his consort, replied to him as follows.

SB 12.10.36 — O great sage, because you are devoted to Lord Adhokṣaja, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pious fame and freedom from old age and death.

SB 12.10.37 — O brāhmaṇa, may you have perfect knowledge of past, present and future, along with transcendental realization of the Supreme, enriched by renunciation. You have the brilliance of an ideal brāhmaṇa, and thus may you achieve the post of spiritual master of the Purāṇas.

SB 12.10.38 — Sūta Gosvāmī said: Having thus granted Mārkaṇḍeya Ṛṣi benedictions, Lord Śiva went on his way, continuing to describe to goddess Devī the accomplishments of the sage and the direct exhibition of the Lord's illusory power that he had experienced.

SB 12.10.39 — Mārkaṇḍeya Ṛṣi, the best of the descendants of Bhṛgu, is glorious because of his achievement of perfection in mystic yoga. Even today he travels about this world, fully absorbed in unalloyed devotion for the Supreme Personality of Godhead.

SB 12.10.40 — I have thus narrated to you the activities of the highly intelligent sage Mārkaṇḍeya, especially how he experienced the amazing power of the Supreme Lord's illusory energy.

SB 12.10.41 — Although this event was unique and unprecedented, some unintelligent persons compare it to the cycle of illusory material existence the Supreme Lord has created for the conditioned souls — an endless cycle that has been continuing since time immemorial.

SB 12.10.42 — O best of the Bhṛgus, this account concerning Mārkaṇḍeya Ṛṣi conveys the transcendental potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, which is based on the desire to perform fruitive activities.

SB 12.11: Summary Description of the Mahāpuruṣa

SB 12.11.1 — Śrī Śaunaka said: O Sūta, you are the best of learned men and a great devotee of the Supreme Lord. Therefore we now inquire from you about the definitive conclusion of all tantra scriptures.

SB 12.11.2-3 — All good fortune to you! Please explain to us, who are very eager to learn, the process of kriyā-yoga practiced through regulated worship of the transcendental Lord, the husband of the goddess of fortune. Please also explain how the Lord's devotees conceive of His limbs, associates, weapons and ornaments in terms of particular material representations. By expertly worshiping the Supreme Lord, a mortal can attain immortality.

SB 12.11.4 — Sūta Gosvāmī said: Offering obeisances to my spiritual masters, I shall repeat to you the description of the opulences of Lord Viṣṇu given in the Vedas and tantras by great authorities, beginning from lotus-born Brahmā.

SB 12.11.5 — The universal form [virāṭ] of the Personality of Godhead includes the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. Once this universal form is instilled with consciousness, the three planetary systems become visible within it.

SB 12.11.6-8 — This is the representation of the Supreme Lord as the universal person, in which the earth is His feet, the sky His navel, the sun His eyes, the wind His nostrils, the demigod of procreation His genitals, death His anus and the moon His mind. The heavenly planets are His head, the directions His ears, and the demigods protecting the various planets His many arms. The god of death is His eyebrows, shame His lower lip, greed His upper lip, delusion His smile, and moonshine His teeth, while the trees are the almighty Puruṣa's bodily hairs, and the clouds the hair on His head.

SB 12.11.9 — Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the Mahāpuruṣa by measuring the arrangement of the planetary systems within His universal form.

SB 12.11.10 — Upon His chest the almighty, unborn Personality of Godhead bears the Kaustubha gem, which represents the pure spirit soul, along with the Śrīvatsa mark, which is the direct manifestation of this gem's expansive effulgence.

SB 12.11.11-12 — His flower garland is His material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and His sacred thread the syllable

om composed of three sounds. In the form of His two shark-shaped earrings, the Lord carries the processes of Sāṅkhya and yoga, and His crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloka.

SB 12.11.13 — Ananta, the Lord's sitting place, is the unmanifest phase of material nature, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

SB 12.11.14-15 — The club the Lord carries is the chief element, prāṇa, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, His Sudarśana disc the element fire, and His sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, His bow, named Śārṅga, time, and His arrow-filled quiver the working sensory organs.

SB 12.11.16 — His arrows are said to be the senses, and His chariot is the active, forceful mind. His external appearance is the subtle objects of perception, and the gestures of His hands are the essence of all purposeful activity.

SB 12.11.17 — The sun globe is the place where the Supreme Lord is worshiped, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Personality of Godhead is the process for eradicating all one's sinful reactions.

SB 12.11.18 — Playfully carrying a lotus, which represents the various opulences designated by the word bhaga, the Supreme Lord accepts service from a pair of cāmara fans, which are religion and fame.

SB 12.11.19 — O brāhmaṇas, the Lord's umbrella is His spiritual abode, Vaikuṇṭha, where there is no fear, and Garuḍa, who carries the Lord of sacrifice, is the threefold Veda.

SB 12.11.20 — The goddess of fortune, Śrī, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency. Viṣvaksena, the chief among His personal associates, is known to be the personification of the Pañcarātra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are His mystic perfections, beginning with aṇimā.

SB 12.11.21 — Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brāhmaṇa Śaunaka.

SB 12.11.22 — One can conceive of the Supreme Personality of Godhead in terms of awakened consciousness, sleep and deep sleep — which function respectively through external objects, the

mind and material intelligence — and also in terms of the fourth, transcendental level of consciousness, which is characterized by pure knowledge.

SB 12.11.23 — The Supreme Personality of Godhead, Lord Hari, thus appears in four personal expansions, each exhibiting major limbs, minor limbs, weapons and ornaments. Through these distinct features, the Lord maintains the four phases of existence.

SB 12.11.24 — O best of brāhmaṇas, He alone is the self-luminous, original source of the Vedas, perfect and complete in His own glory. By His material energy He creates, destroys and maintains this entire universe. Because He is the performer of various material functions, He is sometimes described as materially divided, yet He always remains transcendentally situated in pure knowledge. Those who are dedicated to Him in devotion can realize Him to be their true Soul.

SB 12.11.25 — O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vṛndāvana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

SB 12.11.26 — Anyone who rises early in the morning and, with a purified mind fixed upon the Mahāpuruṣa, quietly chants this description of His characteristics will realize Him as the Supreme Absolute Truth residing within the heart.

SB 12.11.27-28 — Śrī Śaunaka said: Please describe to us, who have great faith in your words, the different sets of seven personal features and associates the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are personal expansions of the Supreme Personality of Godhead Hari in His feature as the presiding deity of the sun.

SB 12.11.29 — Sūta Gosvāmī said: The sun travels among all the planets and thus regulates their movements. It has been created by Lord Viṣṇu, the Supreme Soul of all embodied beings, through His beginningless material energy.

SB 12.11.30 — The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator. He is the source of all the ritualistic activities prescribed in the Vedas and has been given many names by the Vedic sages.

SB 12.11.31 — Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects, O Śaunaka: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the scripture, the paraphernalia of worship and the result to be achieved.

SB 12.11.32 — The Supreme Personality of Godhead, manifesting His potency of time as the sun-god, travels about in each of the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

SB 12.11.33 — My dear sage, Dhātā as the sun-god, Kṛtasthalī as the Apsarā, Heti as the Rākṣasa, Vāsuki as the Nāga, Rathakṛt as the Yakṣa, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

SB 12.11.34 — Aryamā as the sun-god, Pulaha as the sage, Athaujā as the Yakṣa, Praheti as the Rākṣasa, Puñjikasthalī as the Apsarā, Nārada as the Gandharva and Kacchanīra as the Nāga rule the month of Mādhava.

SB 12.11.35 — Mitra as the sun-god, Atri as the sage, Pauruṣeya as the Rākṣasa, Takṣaka as the Nāga, Menakā as the Apsarā, Hāhā as the Gandharva and Rathasvana as the Yakṣa rule the month of Śukra.

SB 12.11.36 — Vasiṣṭha as the sage, Varuṇa as the sun-god, Rambhā as the Apsarā, Sahajanya as the Rākṣasa, Hūhū as the Gandharva, Śukra as the Nāga and Citrasvana as the Yakṣa rule the month of Śuci.

SB 12.11.37 — Indra as the sun-god, Viśvāvasu as the Gandharva, Śrotā as the Yakṣa, Elāpatra as the Nāga, Aṅgirā as the sage, Pramlocā as the Apsarā and Varya as the Rākṣasa rule the month of Nabhas.

SB 12.11.38 — Vivasvān as the sun-god, Ugrasena as the Gandharva, Vyāghra as the Rākṣasa, Āsāraṇa as the Yakṣa, Bhṛgu as the sage, Anumlocā as the Apsarā and Śaṅkhapāla as the Nāga rule the month of Nabhasya.

SB 12.11.39 — Pūṣā as the sun-god, Dhanañjaya as the Nāga, Vāta as the Rākṣasa, Suṣeṇa as the Gandharva, Suruci as the Yakṣa, Ghṛtācī as the Apsarā and Gautama as the sage rule the month of Tapas.

SB 12.11.40 — Ṛtu as the Yakṣa, Varcā as the Rākṣasa, Bharadvāja as the sage, Parjanya as the sun-god, Senajit as the Apsarā, Viśva as the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.

SB 12.11.41 — Aṁśu as the sun-god, Kaśyapa as the sage, Tārkṣya as the Yakṣa, Ṛtasena as the Gandharva, Urvaśī as the Apsarā, Vidyucchatru as the Rākṣasa and Mahāśaṅkha as the Nāga rule the month of Sahas.

SB 12.11.42 — Bhaga as the sun-god, Sphūrja as the Rākṣasa, Ariṣṭanemi as the Gandharva, Ūrṇa as the Yakṣa, Āyur as the sage, Karkoṭaka as the Nāga and Pūrvacitti as the Apsarā rule the month of Puṣya.

SB 12.11.43 — Tvaṣṭā as the sun-god; Jamadagni, the son of Ṛcīka, as the sage; Kambalāśva as the Nāga; Tilottamā as the Apsarā; Brahmāpeta as the Rākṣasa; Śatajit as the Yakṣa; and Dhṛtarāṣṭra as the Gandharva maintain the month of Iṣa.

SB 12.11.44 — Viṣṇu as the sun-god, Aśvatara as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakṣa, Viśvāmitra as the sage and Makhāpeta as the Rākṣasa rule the month of Ūrja.

SB 12.11.45 — All these personalities are the opulent expansions of the Supreme Personality of Godhead, Viṣṇu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

SB 12.11.46 — Thus, throughout the twelve months, the lord of the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

SB 12.11.47-48 — While the sages glorify the sun-god with the hymns of the Sāma, Ṛg and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas arrange the chariot ropes and the Yakṣas harness the horses to the chariot, while the powerful Rākṣasas push from behind.

SB 12.11.49 — Facing the chariot, the sixty thousand brāhmaṇa sages known as Vālakhilyas travel in front and offer prayers to the almighty sun-god with Vedic mantras.

SB 12.11.50 — For the protection of all the worlds, the Supreme Personality of Godhead Hari, who is unborn and without beginning or end, thus expands Himself during each day of Brahmā into these specific categories of His personal representations.

SB 12.12: The Topics of Śrīmad-Bhāgavatam Summarized

SB 12.12.1 — Sūta Gosvāmī said: Offering my obeisances to the supreme religious principle, devotional service; to Lord Kṛṣṇa, the supreme creator; and to all the brāhmaṇas, I shall now describe the eternal principles of religion.

SB 12.12.2 — O great sages, I have narrated to you the wonderful pastimes of Lord Viṣṇu, as you inquired about them from me. Hearing such narrations is the suitable engagement for a person who is actually a human being.

SB 12.12.3 — This literature fully glorifies the Supreme Personality of Godhead Hari, who removes all His devotees' sinful reactions. The Lord is glorified as Nārāyaṇa, Hṛṣīkeśa and the Lord of the Sātvatas.

SB 12.12.4 — This literature describes the mystery of the Supreme Absolute Truth, the source of the creation and annihilation of this universe. Also presented are divine knowledge of Him together with the process of its cultivation, and the transcendental realization one achieves.

SB 12.12.5 — The following topics are also narrated: the process of devotional service together with its subsidiary feature of renunciation, and the histories of Mahārāja Parīkṣit and the sage Nārada.

SB 12.12.6 — Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a brāhmaṇa's son, and the conversations between Parīkṣit and Śukadeva Gosvāmī, who is the best of all brāhmaṇas.

SB 12.12.7 — The Bhāgavatam explains how one can attain liberation at the time of death by practicing fixed meditation in yoga. It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature.

SB 12.12.8 — This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Purāṇa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

SB 12.12.9 — The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord — all these are thoroughly described.

SB 12.12.10 — Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaśāyī Viṣṇu, and the killing of the demon Hiraṇyākṣa when the earth was delivered from the Garbhodaka Ocean.

SB 12.12.11 — The Bhāgavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svāyambhuva Manu from the half-man, half-woman Īśvara.

SB 12.12.12 — Also related are the appearance of the first woman, Śatarūpā, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.

SB 12.12.13 — The Bhāgavatam describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahūti.

SB 12.12.14-15 — Also described are the progeny of the nine great brāhmaṇas, the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācīnabarhi, the discussion between Prācīnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O brāhmaṇas, the Bhāgavatam tells of the character and activities of King Nābhi, Lord Ṛṣabha and King Bharata.

SB 12.12.16 — The Bhāgavatam gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.

SB 12.12.17 — The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on — all this is described.

SB 12.12.18 — O brāhmaṇas, also recounted are the births and deaths of Vṛtrāsura and of Diti's sons Hiraṇyākṣa and Hiraṇyakaśipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlāda.

SB 12.12.19 — The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Viṣṇu in each manvantara, such as Lord Hayaśīrṣā, are described as well.

SB 12.12.20 — The Bhāgavatam also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṁha and Vāmana, and of the demigods' churning of the Milk Ocean to obtain nectar.

SB 12.12.21 — An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the dynasty of the pious Sudyumna — all are presented within this literature.

SB 12.12.22 — Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śaśāda and Nṛga.

SB 12.12.23 — The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khaṭvāṅga, Māndhātā, Saubhari and Sagara are narrated.

SB 12.12.24 — The Bhāgavatam narrates the sanctifying pastimes of Lord Rāmacandra, the King of Kośala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

SB 12.12.25-26 — The Śrīmad-Bhāgavatam describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the kṣatriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god — kings such as Aila, Yayāti, Nahuṣa, Duṣmanta's son Bharata, Śāntanu and Śāntanu's son Bhīṣma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

SB 12.12.27 — How Śrī Kṛṣṇa, the Supreme Personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula — all this is described in detail.

SB 12.12.28-29 — Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including His childhood pastimes of sucking out Pūtanā's life air along with her breast milk, breaking the cart, trampling down Tṛṇāvarta, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes He enacted when Lord Brahmā hid His calves and cowherd boyfriends in a cave.

SB 12.12.30 — The Śrīmad-Bhāgavatam tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kṛṣṇa saved the cowherd boys from a raging forest fire that had encircled them.

SB 12.12.31-33 — The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young gopīs, who thus satisfied Lord Kṛṣṇa; the mercy He showed the wives of the Vedic brāhmaṇas, who felt remorse; the lifting of Govardhana Hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśī — all these pastimes are elaborately recounted.

SB 12.12.34 — The Bhāgavatam describes the arrival of Akrūra, the subsequent departure of Kṛṣṇa and Balarāma, the lamentation of the gopīs and the touring of Mathurā.

SB 12.12.35 — Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpīḍa, the wrestlers Muṣṭika and Cāṇūra, and Kaṁsa and other demons, as well as how Kṛṣṇa brought back the dead son of His spiritual master, Sāndīpani Muni.

SB 12.12.36 — Then, O brāhmaṇas, this scripture recounts how Lord Hari, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.

SB 12.12.37 — Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the barbarian king Kālayavana and the establishment of Dvārakā City.

SB 12.12.38 — This work also describes how Lord Kṛṣṇa brought from heaven the pārijāta tree and the Sudharmā assembly hall, and how He kidnapped Rukmiṇī by defeating all His rivals in battle.

SB 12.12.39 — Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇāsura, defeated Lord Śiva by making him yawn, how the Lord cut off Bāṇāsura's arms, and how He killed the master of Prāgjyotiṣapura and then rescued the young princesses held captive in that city.

SB 12.12.40-41 — There are descriptions of the powers and the deaths of the King of Cedi, Pauṇḍraka, Śālva, the foolish Dantavakra, Śambara, Dvivida, Pīṭha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasī was burned to the ground. The Bhāgavatam also recounts how Lord Kṛṣṇa relieved the earth's burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.

SB 12.12.42-43 — How the Lord withdrew His own dynasty on the pretext of the brāhmaṇas' curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates the religious

principles of human society; and then how Lord Kṛṣṇa gave up this mortal world by His own mystic power — the Bhāgavatam narrates all these events.

SB 12.12.44 — This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the Age of Kali, the four kinds of annihilation and the three kinds of creation.

SB 12.12.45 — There are also an account of the passing away of the wise and saintly King Viṣṇurāta [Parīkṣit], an explanation of how Śrīla Vyāsadeva disseminated the branches of the Vedas, a pious narration concerning Mārkaṇḍeya Ṛṣi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

SB 12.12.46 — Thus, O best of the brāhmaṇas, I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

SB 12.12.47 — If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

SB 12.12.48 — When people properly glorify the Supreme Personality of Godhead or simply hear about His power, the Lord personally enters their hearts and cleanses away every trace of misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

SB 12.12.49 — Words that do not describe the transcendental Personality of Godhead but instead deal with temporary matters are simply false and useless. Only those words that manifest the transcendental qualities of the Supreme Lord are actually truthful, auspicious and pious.

SB 12.12.50 — Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.

SB 12.12.51 — Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord.

SB 12.12.52 — On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a

revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

SB 12.12.53 — Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of even the most properly performed fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?

SB 12.12.54 — The great endeavor one undergoes in executing the ordinary social and religious duties of the varṇāśrama system, in performing austerities, and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can remember His lotus feet.

SB 12.12.55 — Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

SB 12.12.56 — O most eminent of brāhmaṇas, you are all indeed extremely fortunate, since you have already placed within your hearts Lord Śrī Nārāyaṇa — the Personality of Godhead, the supreme controller and the ultimate Soul of all existence — beyond whom there is no other god. You have undeviating love for Him, and thus I request you to worship Him.

SB 12.12.57 — I also have now been fully reminded of the science of God, which I previously heard from the mouth of the great sage Śukadeva Gosvāmī. I was present in the assembly of great sages who heard him speak to King Parīkṣit as the monarch sat fasting until death.

SB 12.12.58 — O brāhmaṇas, I have thus described to you the glories of the Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. This narration destroys all that is inauspicious.

SB 12.12.59 — One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

SB 12.12.60 — One who hears this Bhāgavatam on the Ekādaśī or Dvādaśī day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

SB 12.12.61 — One who controls his mind, fasts at the holy places Puṣkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

SB 12.12.62 — Upon the person who glorifies this Purāṇa by chanting or hearing it, the demigods, sages, Siddhas, Pitās, Manus and kings of the earth bestow all desirable things.

SB 12.12.63 — By studying this Bhāgavatam, a brāhmaṇa can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the Ṛg, Yajur and Sāma Vedas.

SB 12.12.64 — A brāhmaṇa who diligently reads this essential compilation of all the Purāṇas will go to the supreme destination, which the Supreme Lord Himself has herein described.

SB 12.12.65 — A brāhmaṇa who studies the Śrīmad-Bhāgavatam achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a vaiśya acquires great treasure and a śūdra is freed from sinful reactions.

SB 12.12.66 — Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this Śrīmad-Bhāgavatam.

SB 12.12.67 — I bow down to that unborn and infinite Supreme Soul, whose personal energies effect the creation, maintenance and destruction of the material universe. Even Brahmā, Indra, Śaṅkara and the other lords of the heavenly planets cannot fathom the glories of that infallible Personality of Godhead.

SB 12.12.68 — I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and the leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

SB 12.12.69 — Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

SB 12.13: The Glories of Śrīmad-Bhāgavatam

SB 12.13.1 — Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upaniṣads, to whom the chanters of the Sāma Veda always sing, whom the perfected yogīs see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon — unto that Supreme Personality of Godhead I offer my humble obeisances.

SB 12.13.2 — When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out.

SB 12.13.3 — Now please hear a summation of the verse length of each of the Purāṇas. Then hear of the prime subject and purpose of this Bhāgavata Purāṇa, the proper method of giving it as a gift, the glories of such gift-giving, and finally the glories of hearing and chanting this literature.

SB 12.13.4-9 — The Brahma Purāṇa consists of ten thousand verses, the Padma Purāṇa of fifty-five thousand, Śrī Viṣṇu Purāṇa of twenty-three thousand, the Śiva Purāṇa of twenty-four thousand and Śrīmad-Bhāgavatam of eighteen thousand. The Nārada Purāṇa has twenty-five thousand verses, the Mārkaṇḍeya Purāṇa nine thousand, the Agni Purāṇa fifteen thousand four hundred, the Bhaviṣya Purāṇa fourteen thousand five hundred, the Brahma-vaivarta Purāṇa eighteen thousand and the Liṅga Purāṇa eleven thousand. The Varāha Purāṇa contains twenty-four thousand verses, the Skanda Purāṇa eighty-one thousand one hundred, the Vāmana Purāṇa ten thousand, the Kūrma Purāṇa seventeen thousand, the Matsya Purāṇa fourteen thousand, the Garuḍa Purāṇa nineteen thousand and the Brahmāṇḍa Purāṇa twelve thousand. Thus the total number of verses in all the Purāṇas is four hundred thousand. Eighteen thousand of these, once again, belong to the beautiful Bhāgavatam.

SB 12.13.10 — It was to Lord Brahmā that the Supreme Personality of Godhead first revealed the Śrīmad-Bhāgavatam in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

SB 12.13.11-12 — From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This

Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

SB 12.13.13 — If on the full moon day of the month of Bhādra one places Śrīmad-Bhāgavatam on a golden throne and gives it as a gift, he will attain the supreme transcendental destination.

SB 12.13.14 — All other Purāṇic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, Śrīmad-Bhāgavatam, is not heard.

SB 12.13.15 — Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

SB 12.13.16 — Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.

SB 12.13.17 — O brāhmaṇas, in the same way that the city of Kāśī is unexcelled among holy places, Śrīmad-Bhāgavatam is supreme among all the Purāṇas.

SB 12.13.18 — Śrīmad-Bhāgavatam is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the paramahaṁsas. This Bhāgavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation and devotion. Anyone who seriously tries to understand Śrīmad-Bhāgavatam, who properly hears and chants it with devotion, becomes completely liberated.

SB 12.13.19 — I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaipāyana Vyāsa. Śrīla Vyāsa revealed this Bhāgavatam to the greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parīkṣit.

SB 12.13.20 — We offer our obeisances to the Supreme Personality of Godhead, Lord Vāsudeva, the all-pervading witness, who mercifully explained this science to Brahmā when he anxiously desired salvation.

SB 12.13.21 — I offer my humble obeisances to Śrī Śukadeva Gosvāmī, the best of mystic sages and a personal manifestation of the Absolute Truth. He saved Mahārāja Parīkṣit, who was bitten by the snake of material existence.

SB 12.13.22 — O Lord of lords, O master, please grant us pure devotional service at Your lotus feet, life after life.

SB 12.13.23 — I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.